SABBATHVM VETERIS ET NOVI TESTAMENTI:

Or

The true doctrine of the Sabbath, held and practised of the Church of God, both before, and vnder the *Law; and in the time of the Gospell: plainly laid foorth and* foundly prooued by testimonies both of holie Scripture, and also of old and new ecclesiasticall Writers: Fathers and Councels, and lawes of all sorts, both Ciuill, Canon, and Common.

Declaring first from what things God would haue vs straitly to rest vpon the Lords day: and then by what meanes we ought publikely and priuately to sanctifie the same.

Together with the sundrie abuses of men in both these kindes: and how they ought to be reformed.

Diuided into two Bookes by NICOLAS BOVND *Doctor of Diuinitie.*

And now by him the second time perused, and inlarged with an *interpretation* of sundrie points belonging to the Sabbath: and a more ample proofe of such things, as haue bin gainsaid, or doubted of by some Diuines of our time: and a more full answere vnto certaine obiections made against the same: with some other things not impertinent to this argument.

Hieron. Prolog. Galeat.

In the Church of God euery one doth offer that, which he is able: some gold, siluer, and pretious stones: others blew silke, and purple, and scarlet, and fine linnen: it is well for our part, if we offer skinnes, and Goates haire.

Idem Paulino.

He hath giuen all things vnto God, who hath offered vp himselfe vnto him. My sonne giue me thy heart. Prouerb. 23. 26.

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SABBATHVM VETERIS ET NOVI TESTAMENTI:

BRITANNICUM

TO THE RIGHT REVEREND FATHER IN GOD, AND RIGHT HONOrable Lord Doctor *Iohn Iegon*, Lord Bishop of *Norwich*, the continuance *and daily increase of all true honor and fauour with God and men.*

RIght reuerend father in God, and right honorable Lord, I haue presumed the second time to commend my labors vnto your fatherly acceptation, and honourable protection: but in another kind of argument. The former was of *the Holy exercise of fasting*: (a dutie which is extraordinarie, required but at some seasons, and peculiarly belonging but vnto some persons) according as the times of humiliation were then, for the heauie hand of God vniuersally stretched out ouer this land in most fearfull manner by the Pestilence, and that for a long season. This later is of *the doctrine of the Sabbath*, shewing vnto all men, what is their ordinarie and perpetuall dutie vnto God this way: of Anno Dom. 1604.

which this is the ſumme, treated, and more largely handled, and prooued in the two ſeuerall bookes.

1 Firſt of all, that the obſeruation of the Sabbath is not a bare ordinance of man, or a meere ciuill or eccleſiaſticall conſtitution, appointed only for politie: but an immortall commandement of almightie God, and therefore bindeth mens conſciences.

2 The ſame was giuen to our firſt parents, *Adam* and *Eue*, and ſo after carefully obſerued, both of them and of their poſteritie, the holy Patriarches and Church of God, before and vnder the Law, vntill the comming of Chriſt.

3 And it was reuiued in Mount Sinai by Gods owne voyce to the Iſraelites, after they came out of Ægypt, with a ſpeciall note of *Remembrance* aboue all the reſt: and fortified with more reaſons than they, and particularly applied vnto all ſorts of men by name: all which ſhew, how carefull the Lord was, that euery one ſhould ſtraightly keepe it.

4 The ceremonies of the law, which made a difference betweene Iew and Gentile, though the Goſpel hath taken away, ſince *the partition wall was brokē downe by Chriſt*: yet this commaundement of the Sabbath abideth ſtill in his full force, as being morall, and perpetuall: and ſo bindeth for euer all nations and ſorts of men, as before.

Ephes. 2. 14.

5 The Apoſtles by the direction of Gods ſpirit (leading them into all truth) did change that day, which before was the ſeuenth from the creation, and in remembrance of it, into the eight; euen this which wee now keepe, in honour of the *Redemption*: and therefore the ſame day ought neuer to be changed,

but still to bee kept of all nations vnto the worlds end: because wee can neuer haue the like cause, or direction to change it. 10

So that wee are in keeping holy of a day, for the publike seruice of the Lord, precisely bound not only to the number of seuen; and it is not in our power to make choise, of the sixt or eight day; but euen to this very seuenth day, which wee now keepe, and to none other. 6

On which day we are bound straitly to rest from all the ordinarie workes of our calling euery man in his seuerall vocation: because sixe daies in the week are appointed for them, and the seuenth is sanctified and separated from the other, to another end; euen for the publike seruice of God, and that by God himselfe. 7 11

Much more then in it ought wee to giue ouer all kinde of lawfull recreations and pastimes, which are lesse necessarie, than the workes of our calling: and whatsoeuer may take vp our hearts, to draw them from Gods seruice: because this law is spirituall, and bindeth the whole man, as well as any other: most of all ought we then to renounce all such things, as are not lawfull at any time. 8 12

Yet in cases of necessitie God hath giuen great libertie vnto vs, to doe many things for the preseruation and comfort not only of the beasts and dumbe creatures, but especially of man; not only when he is weake and sicke, but being healthfull and strong: both in the works of our callings, and also of recreations: without which necessitie wee are perswaded, that men ought ordinarily to cease from them. 9 13

10 And herein more specially the Gouernours of the Church and Common-wealth haue great libertie aboue all others: who in such cases may vpon this day doe many things for the good of both, not onely for warre, but for peace: and may prescribe vnto others; and the people ought therein to obey them. And as in other things they ought not busily to enquire a reason of all their commandements; so in this they ought to presume with reuerence so much of their good consciences, that they know more cause of the things, which they command and doe, than themselues doe, or is meete for them curiously to inquire into.

11 The same day of rest ought ordinarily to be spent altogether in Gods seruice; especially in frequenting the publike assemblies, where the word of God is plainly read, and purely preached, the Sacraments rightly administred, and prayer made in a knowne tongue to the edifying of the people: where also they ought to attend vpon these things from the beginning to the ending.

12 The rest of the day ought to bee spent by euery man himselfe alone, or with others (as his family or neighbours) in all priuate exercises of religion, whereby hee may be more prepared vnto, or reape greater fruite from the publike exercises: as in priuate prayer, reading the Scriptures, singing of Psalmes, meditating vpon, or conferring about the word and workes of God: and that either in their houses, or abroad in the fields.

13 And as euery man particularly is bound to the obseruation of this commandement, so more specially

tially Masters in their families, Magistrates in their precincts, and Princes in their Realmes ought to prouide for this, as much as in them lieth: and herein to looke to all that are committed to their charge, and to compell them at the least to the outward obseruation of the *Rest*, and the sanctifying of it, as well as of any other commandement, as of not committing murther, adulterie, theft and such like.

Lastly, though no man can perfectly keepe this commandement, either in thought, word, or deede, no more than he can any other: yet this is that perfection that wee must aime at: and wherein if wee faile, wee must repent vs, and craue pardon for Christs sake. For as *the whole law is our schoolmaster to leade vs to Christ*; so is euery particular commandement, and namely this of the Sabbath. And therefore wee are not to measure the length and breadth of it by the ouer-scant rule of our owne vnabilitie, but by the *perfect reed of the Temple*: that is, by the absolute righteousnes of God himselfe, which only can giue vs the full measure of it. In handling of all which propositions there fall out (I confesse) some other questions about the Sabbath, (and that of necessitie) scholastically and probably disputed of on both sides, some of them vndetermined: all which I most willingly subiect vnto the iudicious and learned censures of the most *reuerend fathers* and graue Diuines of the Church in these vnited kingdomes vnder the name of *Great Britaine*: and more particularly the former booke vnto your Lordships pen, either to allow, or cancell by the Scriptures: who for your great place and learning haue more than

14

Gal. 3. 24.

Ezek. 40. 3.

At the Commencements being the Vicechancellor.

since heretofore, both [illegible] the Diuinitie disputations, and that in the greatest assemblies of the most famous and flourishing Vniuersitie of *Cambridge*: and whom now the Lord hath made Ouerseer and iudge of all the learning and manners of the Ministers in *Suffolke* and *Norfolke*: and therefore who not only is able sufficiently to decide all controuersies here handled, but also to whom by a certaine peculiar right it belongeth to censure whatsoeuer is here vttered. And so praying God to blesse your gouernment more and more to the inlarging of the bounds of the Gospell in these parts, and to the countenancing of all the faithfull Preachers of the same, and to the suppressing of all the enemies thereof both open and secret, I pray God to giue you long life, with good direction, constant endeuour, and happie successe in all things to these ends, most humbly taking my leaue. *Norton. Suffolke. 1606. Octobr. 30.*

Your Lordships most humble at commandement in the Lord,

Nicolas Bownde.

TO THE STVDIOVS, AND DILIGENT READER.

When as more then eleuen yeeres past I had first published this treatise of the Sabbath, *I was in good hope, that I had made an end of my labours in that argument: vntill such time as all the bookes of the first impression being quickly dispersed into the hands of men, I was solicited about two yeeres after both by the Printer and some others vnto a second edition: of whom though some be fallen asleepe in the Lord, yet for the worthie memorie of one of them, I haue inserted his testimonie, which then he gaue vnto my labours. And so I condescended vnto them at the last, and within a few moneths sent them my booke with some additions: which not long after it came safely into their hands (I know not through whose default) miscarried, as an vntimely birth, and so hitherto hath been suppressed. Whereupon I thought my selfe much more discharged from vndertaking this burden any more: especially seeing that in some few yeeres after there were published three seuerall profitable treatises successiuely by three learned and godly Preachers, all of them concurring with me in the same truth; that so* in the mouth of two or three witnesses the whole doctrine of the Sabbath might be established. *But yet I haue been called vpon of late earnestly, both often and of many, to reuiue my former purpose: vnto which, I confesse, I yeelded so much the more vnwillingly and slowly, because that all my former papers were lost: yet I haue yeelded, and so haue by Gods blessing* 1. Cor. 13. 1.

finished these seeond labours (which you see) not without some good labour to my selfe. Since which time though there be come forth an Abstract, I will not say altogether of my former worke, yet at the least of the doctrine of the Sabbath more largely contained therein, and altogether agreeing with it, penned to very good purpose: I doe not repent me of this second care: because as this later serueth (as himselfe doth professe) for the benefit of those, who either wanting time, or not constant in pursuing larger treatises, though neuer so profitable, content themselues with a taste, and as it were the generall heads of euery thing: so this may seeme not vnfitting vnto them, who either abounding in leisure, or desirous to bee grounded in knowledge, seeke vnto the larger discourses, as it were vnto the fountaines though further off, and that more safely, rather than to the brooks though neerer: that so they might be satisfied to the full. All which labours of mine whatsoeuer they be, (if they may seem to be any thing) I cõmend vnto your gratious and fauourable good liking, & to your godly prayers, that they may redound to the glorie of God, and the good of his Church: and then I shall haue my whole desire, and the full fruite of my former and these later labours: which God grant for Iesus Christs sake, Amen. And so I bid you most heartily farewell in the Lord, who keepe vs alwaies his, and one another in him. Norton. Suffolke.

31. Octobr. 1606.

Yours vnfainedly in the Lord for your good,

Nicolas Bownd.

ALEXANDER BOVNDVS S. Theologiæ Doctor ad fratrem vnicum & chariſſimum.

AVltior iſte liber ſubeat quòd prela ſecundo,
ſit fauſtum: omnipotens ipſe ſecundet opus.
Quodq; cupis, faciat: votis reſpondeat vſus:
vt non incaſsùm ſit labor iſte tuus.
Rem grandem tractas, & magni ponderis vrges:
tamq; neceſſariam, vt nil magis eſſe queat.
Sunt ſua nempe Deo ſummè ſua Sabbatha cordi,
tota lege nihil reſpicit ipſe magis.
Nil tam ſollicitè nobis commendat, vt illa
vox docet illius, quæ meminiſſe *iubet.* Exod. 20. 8.
Neglectum nihil eſt, olim eſt quod acerbius vltus,
exiliyq; malis, exitiyq; grauis. Nehem. 13. 17, 18.
Hoc licèt haud cernat cæca & generatio prava,
& nimiùm ſtudijs dedita turba ſuis:
Eſt quibus ingenium genio indulgere, ſacrumq;
& Veneri, & ventri concelebrare diem:
Quorum ſuccedit luſus luxuſq; labori,
nec dat ſacra quies à vitijs requiem.
Sed non hi ſoli peccant, qui corde profano
tam fœdè violant Sabbatha ſancta dei:
Sunt alij in vitio, queis cùm ſint Sabbatha cura,
non ſatis expendunt, quid petat illa dies.
Quin ſatis eſſe putant, ſi obſeruent Sabbatha manè,
vt careat cultu veſpera ſera ſuo.
Tanquam ſacra deo ſua dimidiata placerent,
& tantùm vellet ſole oriente coli:

Vel matutinis si vespertina coaquant,
officijs reliquum posse vacare diem.
In templis tanquam solis censenda sacrata,
non etiam quouis lex foret illa loco.
Error vulgaris nimium: nimiumque solutos
mandati vera religione facit.
Ergo necessarium te suscepisse laborem
censeo, & egregia commoditatis opus.
Totam mandati dum vim describis & vsum,
quid fieri iubeat, quid fieriq; vetet.
Omnia ad exactam renocans pietatis amussim,
quam requiem, quod opus, lex petat illa, monens.
Vtq; habeant pondus, magnis authoribus vrges,
singula, quo magis est ijs adhibenda fides:
Primò præscribat quid pagina sacra, repandis,
tum quid deindè patres, quid pia posteritas.
Omnia commendant studium, magnumq; laborem,
fusaq; non subitò, sed meditata diu.
Sed quid ego laudem, quamuis maiora merentem?
sunt etenim laudes fratris in ore leues.
Ergo te laudent alij doctiq; pijq;,
laus quorum maius pondus habere solet:
Non humana licèt (credo) præconia captes,
sed prodesse alijs, & placuisse deo.
Tam faxit, prosis alijs, Deus optimus ergò,
illi quàm certò perplacet istud opus.

AN-

ANDREAS WILLET S. THEOLOgiæ Doctor ad pium lectorem.

IN ætate hac degeneri & ad malum proclini, cùm non pietatis ſolùm paſsim deferuet zelus, ſed doctrinæ etiam ſanitas labaſcit, nihil proferri poteſt, quod vel ad errores ſanandos, vel ad virtutis puritatem conſeruandam plus momenti afferat, quàm vt Deo, die ſuo Dominico cultus integer, & inuiolatus ſeruetur. Dixit enim Deus: *Sabbata mea obſeruate, quoniam ſignum eſt inter me, & vos, vt ſciatis quòd ego Dominus, qui ſanctifico vos.* Si quempiam reddere voluerit Deus ſanctiorem, iſto die ad ſanctitatem, & piam mentem vocat: ſi cuipiam ſeipſum reuelare dignetur, hoc ſacroſancto tempore, ſe inſinuat, viſionibus paſcit animum, & ſpirituali lætitia perfundit: quod Ioannem feliciter expertum legimus Apocal. 1. 10. Non quòd diuinum opus tempore circumſcribatur (liberè enim operatur ſpiritus) ſed quia vſitata illa media quibus animi negotium promouetur, preces nempe publicæ, & verbi & ſacramentorum diſpenſatio, in hunc diem cóferuntur. Sicut ergo ad forum curritur vt familiæ in ſeptimanam ſequentem alimentum comparetur; ita Sabbatum Chriſtianum veluti animæ forum eſt, quo cœleſte in proximos dies pabulum conquiritur. Bene *Iſocrates*; homines tum fieri meliores, cum ad deum accedunt; nec credibile eſt quidpiam illi ineſſe bonitatis, qui ad Eccleſiam accurrens, vt Deo ſe ſiſtat, tum demum nihil ſanctum cogitat, & ſapiat: nam quemadmodũ, (vt accommodatè quidã) *auiculas alarum motu in ſublime ſublatas veluti aereas fieri cernimus; ita homines die Dominico veluti precum vehiculo in cœlum rapiuntur. Sabbatum ergo Chriſtianum, meritò cum *Chryſoſtomo* vocare liceat, δημιουργὸν ἀρετῆς ἀπάσης, architectum omnis virtutis: cum *Nyſſeno*, σωφροσύνης φυλακτήριον, temperantiæ cuſtodium: cum *Baſilio*, ἀναγκαῖον ὀφείλημα, neceſſarium debitum, quod Deo perſoluendum eſt. Iſte dies totus ſacer eſto: diuinis exercitiis ſolis conſecrandus eſt: verbum omnes attentè audiant, ſacra myſteria deuotè celebrent, preces humiliter offerant, hymnos alacriter reſonent, ſermones pios amicè conferant, opera dei ſtudiosè meditentur: pauperibus benignè proſpiciant; ægrotantes humaniter inuiſant, mœrentes miſericorditer conſolentur: operibus vſitatis manum non admoueant, res ludicras non ſectentur, voluptatis

Exod. 31. 13.

οἱ ἀνθρωποι τότε χίονται βέλτιονς ὅταν θεῷ προσέρχωνται.

* σχεδὸν ὅτι διὰ τῶν πτερῶν αὐτῶν μετάρσια χίονται.

cati non indulgeant, compotationibus & ludis non vacent: Quæ dei
Matth.22.21. sunt, ex Christi regula deo reddenda sint. Deus consortem non admittit, nec ius suum in alium transferri patitur. Isti sabbaticæ doctrinæ Apostolorum præceptis, & exemplo fundatæ tres præcipuè obganniũt, &
Act.20.7. refraganntur Aduersarii: Iudaizant quidam, in ipsa externa requie hærentes, & diei ceremoniæ nimium addicti: alii, his contrarii, multum diei
1.Cor.16.2. huius honori detrahunt, dum illius solennitatem ecclesiastica tantùm traditione niti volunt, & alios festos dies illi pares faciunt: tertium hominum genus profanorum est, qui quidvis sibi die Dominico licere putant: primos in via Præcurrentes, secundos in via Deficientes, tertios extra viam Excurrentes dixeris. Istis omnibus erroribus, grauissimus, & doctissimus huius libri author antidotum parat, qui nunc iterum in lucem prodit, multo quàm ante melior, & omnibus numeris perfectior. Sub illo, vt olim me in Academia Cantabrigiensi initiatum istis studiis gestiomeminisse, ita nunc gaudeo ex iisdem riuulis, ex quibus ego priuatim gustaui prior, tam diuitem omnis eruditionis, & pietatis venam, ad omnes dimanâsse. Hoc ego opus multiplici sita varietate iucundum, doctrinæ puritate sincerum, vlu admodum necessarium, notitia nostra dignissimum, omnibus studiosè commendo; & sic cum Ambrosiana illa sententia desino, ad Sabbatum accommodata, quod ille de ieiunio protulit: Medicamentum quæris, & Sabbatum fugis, quasi maius aliud remedium reperire possis. Vale humanissime lector, & quod hic piè
Isidor. Pel. docetur, tu fideliter exequere! si authoris institutum laudas, efficias vnà, vt vitæ tuæ institutum ad hanc normam laudabile sit; vt rectè ille, *μεγάλα λέγων, καὶ πάλιν μεγαλύνεται.*

Hæc scripsi in veteris amicitiæ & obseruantiæ testimonium.

A LARGE TABLE, DECLARING in order the principall matters handled in the first book: which may serue for an Alphabeticall Index, to finde out any thing contained in the same.

THis fourth Commandement differeth from all the rest in foure things. pag.2.3.4.&c.

The Sabbath ought to be continued. pag.6

The Church of God did keepe it from the beginning, before it was pronounced in Mount Sinai. pag.8.12.13.&c.

The Gentiles by the light of nature kept some daies holy. p.22

The Gospell hath not taken away the obseruation of the Sabbath. pag.23

The two ends of ordaining the Sabbath shew the necessarie continuance of it. pag.26

If there were no Sabbath, Gods worship would be altogether neglected. pag.32

Sundrie obiections against the Sabbath propounded, and answered. pag.35.36.&c.

Whether there bee any thing ceremoniall in this commandement. pag.37.&c.

A difference betweene the morall and ceremoniall law. pag.38

And betweene a signe and a ceremonie. pag.46

The Sabbath ought to be vpon the seuenth day, and vpon none other. pag.61

How needfull it was, that God himselfe should appoint out the day. pag.62

The Heathen in not keeping the seuenth day, were ignorant of the creation of the world. pag.63

And so should wee be of the redemption, if we kept not this seuenth day. pag.65

The 7. day must not be changed into any other number. pag.67

Why

Why the seuenth day must be kept rather then any other. pag. 69
The seuenth day commanded in the time both of the Law, and of the Gospell. pag. 71
The fourth commandement includeth the Iewes Sabbath and ours. pag. 73
It belongeth only to God to sanctifie any creature. pag. 75
This day was changed by the Apostles. pag. 82
The obseruation of the Lords day is no humane cõstitution. 86
The name of the Sabbath was changed, and called the Lords day. pag. 88
The Sabbath is not of the nature of the new Moones, and Iewish feasts. pag. 89
With the chaunge of the day, was changed the Ministers, and whole ministerie of the Law. pag. 91
The Apostles changed the Sabbath into that day that we now keepe, because of Christs resurrection. pag. 92. 93. &c.
Therefore it could not be changed into any other day, but this. pag. 100
This day beginneth at the morning, & not at the euening. 103
This day must neuer be changed, but continue vnto the end of the world. pag. 104
The name of the Sabbath being changed into the name of the Lords day, it must be retained. pag. 110
It is not to be called the Kings, Queenes, or Emperors day. 117
The Dominicall day. pag. 119
This name of the Lords day is more honorable, than that of the Sabbath. pag. 120
The first thing in this commandement is to rest vpon the seuenth day. pag. 122
A very exact and precise rest must then be kept. pag. 124
The Sabbath of yeeres answering to the Sabbath of daies. pag. 127. and 180
The principall causes of resting vpon this day. p. 128. 129. &c.
The Iewes were commanded to rest from gathering, and preparing Manna vpon the Sabbath. pag. 136
And from doing any thing about the Tabernacle. pag. 138
And in the time of sowing and harueste. pag. 141

There

There is more cause why men should rest upon the Sabbath in harvest, than at any other time of the yeere. pag. 142
The Popes law restraineth men from working in harvest. p. 144
The zeale of Nehemiah in suppressing worke in harvest. p. 146
No Faires ought to be kept upon the Lords day. pag. 152
Upon this day wee must rest from whatsoever doth hinder vs from Gods service. pag. 155
As every man from the workes of his callings. pag. 156
As the
- Labourer, Artificer, Husbandman. pag. 138
- Buyers and sellers of wares, and all kind of victuals. pag. 158. 160
- Common Carriers. pag. 160
- Trauellers, Drouers, Packmen. pag. 162
- Schoolemaster and his scholler. pag. 163
- Lawyer and his Client. pag. 163
- Bailiefe, Sergeant, Apparitor. pag. 164
- Physition, and Chirurgion. pag. 165
- Iudge and Iustice. pag. 165

Yet these workes of mens callings are in themselues, good, lawfull, and necessarie. pag. 168
The circumstances of time, place, &c. changeth the nature of our actions. pag. 168
All degrees of men, both high and low must rest vpon this day. pag. 171
As Magistrates and Gouernours; and all in subiection, seruants especially. pag. 172
Reasons to perswade Masters to giue rest to their seruants vpon the Sabbath. pag. 174
The cattell must rest vpon this day. pag. 175
And the stranger, though of another religion. pag. 177
We must not compell others to worke for vs, and so doe our businesse by them. pag. 181
As Tailors, Shoomakers, seruants, &c. pag. 181
The commandement of the Superiours doth not excuse the inferiours in working for them vpon the Lords day. pag. 183
Magistrates are bound to restraine the people by law from working vpon this day. pag. 185

The

The great zeale of Nehemiah in this behalfe, and the good successe that God gaue him. pag.187
Ob. If men should thus rest from all worke, how should they liue? Answer. pag.190
A Sabbath daies iourney. pag.192.&c.
All bodily labour is not forbidden vpon this day. pag.197
As that which directly concerneth the worship of God. pag.199
As going to Church, though it be farre off, to preach, or heare Gods word. pag.201
And ringing of bels, to call men to Church. pag.202
It is lawfull vpon this day to prepare necessarie and conuenient foode for euery one. pag.202
Wherein the Iewes had as much libertie as we. pag.203
Here wee must take heede, that we abuse not our libertie in making solemne feasts vpon this day. pag.206
Mariage dinners vpon this day inconuenient, and some vnlawfull. pag.209
The mariage in Cana of Galile was not vpon the Sabbday. 210
The feasts, and ordinarie diet of great persons how tolerated vpon this day. pag.211
Whatsoeuer the time present doth necessarily require, though it belong not to Gods seruice, may be done vpon this day. p.213
Not only to men, but to the cattell. pag.220
Mercie preferred before sacrifice. pag.221
To preserue Gods creatures is a worke of the Sabbath. pag.222
What workes are necessarie, and therefore lawfull vpon this day, and what are not. pag.225
Take heed, that wee bring not a necessitie vpon our selues, which God laieth not on vs. pag.228
Diuers examples of this kinde of necessitie. pag.229
To auoide them, remember well the Sabbath day before hand. pag.228.&c.
We must leaue our businesse vnperfect, that we might keepe the Sabbath. pag.232
Euery man in the sixe daies may doe all his worke. pag.239
Therefore not to rest vpon the Sabbath is the greater sin. p.237
A conclusion of workes of necessitie. pag.241

Works

Workes of necessitie vpon the Lords day must not be done for gaine, but of mercie. pag.241
We in this, and all other the morall Commandements are as straitly bound, as the Iewes were. pag.247
Yet in many things pertaining to them wee haue libertie aboue them. pag.247
Gods punishments many waies vpon the breakers of the Sabbath. pag.252
Many slaine and hurt at Paris Garden vpon the Sabbath day. pag.257
Vpon the Lords day we ought to rest from all honest recreations and lawfull delights. pag.262
Hawkes and dogges, Bowes and arrowes, &c. not to be brought into the Church. pag.264
We ought much more to rest from all vnlawfull pastimes vpon this day. pag.266
No disguised or vnseemly behauiour is to be vsed in the church. pag.270
It is not vnlawful to vse recreations; we only restrain men from them vpon the Lords day. pag.271
When we must rest also from all speaking, and hearing of worldly matters. pag.272
As from making of bargaines, taking accounts, talking of our recreations, &c. pag.274
We must rest also from hauing our mindes occupied about these things. pag.275
Ob. If the commandement be thus straite, who is able to abide it? Answer. pag.279
We may speake, and thinke of all worldly things, that are necessarie. pag.280
A conclusion of the whole booke, with an application of it to our selues. pag.281

The end of the Table for the first Booke.

Faults committed vnder the Presse, correct thus in the first Booke.

Pag.1.lin.24.reade,*are bound*.pag 11.l.36.r.*especially*.p.47.l.36.put this out, *iust either of the like nature*. pag.64 l.34 *of that number*, this is wanting p.70.l.4.(*it*) is wanting.p 72.l.33.r.*Sabbatharians*.p.73.l.36. r.*the*.p.73.l.37.r.*that*.p.84.l.35.r.*third*.p.112.l.3 r.*starres*.p.119.l.29. r.*Azyms*.p.129.l.39.r.*Neophyte*.p.130.l 8.r.*adiectiue*.p 129.l.27.reade *leaues*.p.129.in margine, for *Numb*.28.9. r.*Leuit*.24.8 p.138.l.32. put out all this, *and so was not already sanctified to that end*. p.142.l.27. r. *late*. p.143.l.21.r.*leaue*. p.148.l.25.r *consequence*. p.156.l.18. r.*consulation*. p.187.l.8.(*you*) is wanting.p 194.l.1. r.*man*.p.195.in margin, r.*Adrichom*.p.201.l.12.(*he*)is wanting.p.201.l.3.r.*marke*. p.214.in margine r.*Beda*.p.216.in margin,r.*penult*.p.218.lin.24.r.*serue*.p.220.l.15.(*but*)is wanting.p.216.l.8.reade *beyseel*.

THE FIRST BOOKE,

SHEWING THE ANCIENT INSTITVTION AND NECESSARY

continuance of the Sabbath, with the practise of the Church of God herein before and after the Law: and in the time of the Gospell; and from what seuerall things all sorts of men are commanded straitly to rest in thought, word, and deed vpon that day.

Exod. chap. 20. vers. 8. 9. 10. 11.

8 *Remember the Sabbath day to keepe it holie.*
9 *Sixe daies shalt thou labour, and doe all thy worke.*
10 *But the seuenth day is the Sabbath of the Lord thy God, in it thou shalt not doe any worke, thou, nor thy sonne, nor thy daughter, thy manseruant, nor thy maide, nor thy beast, nor the stranger that is within thy gates:*
11 *For in sixe daies the Lord made the heauen and the earth, and the sea, and all that in them is, and rested the seuenth day, wherefore the Lord blessed the seuenth day and hallowed it.*

AS in the first Commandement the substance of Gods worship is set downe, namely, that we knowing, and acknowledging the onely true God to be our God, or but to loue him, and feare him, and put our trust in him aboue all, &c. and in the second, the outward manner of it, which must be, not after our owne fantasies, but in those things which he hath prescribed in his word: and in the third, the

end, both of that, and of all our actions, euen the glorie of his name: so here in the fourth, the speciall day and time, when, and how long this should be, not onely or so much priuately, but most of all openly and publikely thus practised of the whole Church, and of euery man, from time to time vnto the worlds end. In giuing of which Commandment, the Lord vseth such manner of words and matter, as might most stirre vs vp to the carefull keeping of it: for in the practise of it, consisteth the practise of all the other, and in the neglect of it is the neglect of all religion. Our naturall corruption and rebellion therefore against this Commandement aboue all the rest, especially appeareth, in that the Lord stirreth vs vp to it so many waies, yea in the first pronouncing of it.

1 How this Cō-mandement differeth from all the rest.

For first of all, whereas in the other Commandements he contenteth himselfe with bare commanding this, or forbidding that; yet to this he putteth an especiall marke, saying, *Remember*, that is, thinke of it afore hand: for indeede the want of remembring it in due time, is many times one cause, that it is no better obserued when it commeth: And in Deut. *Moses* repeating the law, forgetteth not this word, but vseth another of like importance, saying, *Obserue*, or looke vnto *the Sabbath to sanctifie it*: and further addeth, *As the Lord thy God commandeth thee*, referring them to the first giuing of it, yea euen in this marking.

Deut. 5. 12.

2 Secondarily, in all the other Commandements, when he simply forbiddeth a sinne, it is to bee vnderstood, that hee commandeth the contrarie vertue, though not expressed; and when hee willeth the good to be done, he forbiddeth the contrary euill, though it be not named, as we haue seene in expounding the other Commandements. As for example, when he forbiddeth vs to kill, he commandeth vs to preserue the life of all men: and when he commandeth vs to honour our parents, he forbiddeth all contempt of their persons, and disobedience to their commandements, and so of the rest. Yet in this not only the good is plainly commanded, *Keepe holy the Sabbath day*, but the euill vnder one kinde

kinde is expressely forbidden, *In it thou shalt doe no manner of worke.* And this is that which *Zanchius* well obserueth, when he saith, *Hoc præceptum de Sabbatho apertè affirmatum est, & negatum:* This commandement of the Sabbath, is expressely affirmatiue and negatiue, aboue all the rest. *Zanch. in 4. precept.*

Thirdly, it differeth from all other Commandements, in that the Lord hath adioyned more reasons to it, than to any other, because our nature is most against the obseruation of it: for whereas some Commandements haue no reason at all ioyned vnto them, and especially in the second table, (in which our nature is not so corrupt; as hauing the light of it shining more cleerely within vs, for the preseruation of the societie of mankinde in Common-wealths) as, *Thou shalt not kill. Thou shalt not commit adulterie. Thou shalt not steale, &c.* yet in the first table (in which we are as blinde as beetles) euery Commandement hath some reason annexed vnto it: As in the first, *I the Lord am thy God which brought thee out of &c.* Where because of that mercifull Couenant that he hath made with vs, to blesse vs in all things eternally (which as he first made it in Christ, so he confirmed it in our miraculous Redemption wrought by him, whereof the deliuerance out of Egypt was a type and figure) therefore hee requireth, that wee should serue him with all that wee haue, and none but him, and so that *we should take him onely to be our God.* In the third Commandement there is one reason vsed, namely, that the Lord will most assuredly and seuerely punish all them that doe dishonour his name, and therefore wee are charged not at any time to empaire his credit, but rather most highly to aduance it, as the very end wherefore wee were first created, and for which his whole worship is ordained. 3 The first Cõmandement hath one reason ioyned to it. And the third Commandement one.

Yet the second Commandement is more fortified, and hath as it were a double barre; I meane, two reasons, as against the which the vanitie of our reason, and the crookednes of our heart hath yet more appeared, in so cunningly deuising, and willingly embracing so many kindes of false religion, neither conceiuing nor liking that true manner of The second Commandement hath two.

Gods ſeruice, which he hath preſcribed in his holie word. And therefore as he requireth, that neither in an Image, nor in any thing elſe deuiſed by vs, we ſhould ſerue him, but according to his own wiſedome and will made knowne vnto vs in his written word: ſo hee perſwadeth vs thereunto by
1 theſe reaſons, namely, that he firſt will plentifully reward in mercie, euen to the thouſand generation them, that ſhall in loue thus ſerue him according to his Commandement: and
2 ſecondarily (howſoeuer paſſing ouer many other ſinnes) yet as a louing and iealous husband, hee will proſecute to the full the puniſhment of that ſpirituall adulterie, whereby the hatred vnto God appeareth, in that the heart is ſtollen away from him by a falſe worſhip and religion.

The 4. Commandement hath three. *Eccleſiaſt. 4. 12.*

But yet in this fourth Commandement the Lord goeth beyond all that hath been ſpoken, and bindeth vs vp with *a three-fold cord that can hardly be broken.* For hee ſetteth downe three reaſons, not only to commend vnto vs the excellencie, and to ſhew the neceſſitie of keeping of it: but alſo to giue vs to vnderſtand, how rebellious and corrupt our nature is here eſpecially. As it is indeed: for many are not perſwaded, that there ſhould be any day at all kept: As the *Familie of Loue*, and ſuch kinde of *Libertines*: other doe not agree vpon the day, which it ſhould bee, whether the ſixth, eighth, or ninth, as the *Heathen* both *Romanes* and *Grecians*: yea ſome of our owne time doe thinke, that any of them may be indifferently obſerued; yea the twelfth or thirteenth, ſo that they be eſtabliſhed by law, and be receiued of the Church. And the Papiſts doe thinke that this is altogether in the power of the Church, *to appoint how many, and what daies ſhould be kept holy.* Some alſo preferre other daies before the ſeuenth, or at leaſt make them equall with it: as the ſame Church of Rome, when they haue a more ſolemne kinde of ſeruice in their ſuperſtition, and count it alſo a greater ſinne to trauaile or to work vpon ſome of their Feſtiuall and Saints daies, than vpon the ſeuenth day, which is the Lords Sabbath. To be ſhort, they that are otherwiſe minded, yet are not eſtabliſhed in the preciſe reſting, and

Couar. lib. 4. cap. 19. tom. 2.

straight

straight ceasing from so many things, as God requireth, to wit, the carnall Professors of the Gospel, and Protestants of state, and some other also of greater sinceritie: much lesse doe they agree vpon the publike and priuate manner of sanctifying and keeping it holie. Therefore the Lord doth not only command it, but also first sheweth vs the equitie of it; in that *he hath giuen vs sixe daies to be occupied in for our selues:* and therefore it is good reason that wee should rest vpon the seuenth from our owne workes, to attend vpon his busines, as it were. Secondarily, wee should doe it so much the rather, because hee hath gone before vs in his owne example; who therefore *rested vpon the seuenth day, when he had created the whole world in sixe*, that wee thereby might the rather be allured vnto that order, which hee then at the first did establish, as *Moses* setteth it downe in the beginning of Genesis, namely, that we should rest vpon the seuenth day from our owne workes, as God did from his; and so be like vnto our *Creator*. Thirdly, and most especially, that we should doe thus, because God hath bestowed an especiall blessing vpon this day distinct from the rest, euen *the blessing of sanctification:* and therefore it is not lawfull for vs to vse it to any other end, but to this holie and sanctified end, for which God in the beginning created it.

1

2 *Gen.* 2. 3. *Heb.* 4. 10.

3

Last of all, whereas all the other Commandements are giuen foorth in such manner of words, as binde onely our selues, *Thou shalt not take the name of the Lord thy God in vaine, Thou shalt not steale, &c.* though I grant that more is implied, and they not onely binde vs thus to looke to our selues, but to so many also as be committed to our charge, (the Lord hauing giuen vs authoritie ouer them, that wee might see them practise all the lawes of both Tables so much as lieth in vs) yet I say, thus much is not expressed in the deliuerie of them: but in this Commandement in expresse words God speaketh to vs, and chargeth vs with the care not onely of our selues, but others also, saying, *Thou, and thy sonne, and thy daughter, thy manseruant, thy maidseruant, thy cattell, and the stranger that is within thy gates.* And

The fourth difference of this commandement from all the rest.

as the Lord did in thus many words first pronounce it from heauen: so *Moses* also doth thus faithfully, as a matter of great importance, repeate it in the booke of Deuteronomy: or rather as a Prophet with more ample and full words expound it, saying, *Thou, nor thy sonne, nor thy daughter, nor thy manservant, nor thy maide, nor thine oxe, nor thine asse, neither any of thy cattell, nor the stranger that is within thy gates: that thy manservant and thy maide may rest as well as thou.* Thus wee see how many waies this Commandement is charged vpon vs by the Lord; how straightly he requireth it at our hands; and how in the very giuing of it, all things are ioyned vnto it by God himselfe, that might commend it vnto vs with greatest credit and care of obedience.

Deut. 5. 14.

That the Sabbath ought to be continued.

It remaineth that wee should see, what are the speciall things contained in it: but first of all, it is needfull to proue vnto you, that the Sabbath ought still to be continued with vs; because without this perswasion, all doctrine or exhortation tending to the true manner of sanctifying it, falleth to the ground, and is vnfruitfull. First of all therefore, it appeareth in the storie of Genesis, that it was from the beginning, and that *the seuenth day was sanctified at the first, so soone as it was made:* for *Moses* thus writeth of the first seuenth day, that euer was, that *God blessed the seuenth day, and sanctified it, because that in it hee had rested from all his worke, which God had created and made.* And therfore if *Adam* and his posteritie had continued in their first righteous estate, they *should haue kept that day holie aboue the rest*, seeing the Lord sanctified it for their sakes: and though it was then so indeede, that they should haue been occupied in some honest calling, and worke vpon the sixe daies (according as it is said to *Adam*, that *the Lord put the man into the garden of Eden, that he might dresse it and keepe it*) yet notwithstanding, vpon the seuenth day they should haue ceased from all worldly labour, and giuen themselues to the meditation of Gods glorious workes; and haue been occupied in some more immediate parts of his seruice, according to the former Commandement. And this is that which the learned

Gen. 2. 3.

Gen. 2. 15.

haue

haue obserued, from the words of *Moses*, when he ioyneth these two together, *That the Lord blessed the seuenth day, and hallowed it*, namely, that the later expoundeth the former, euen *that he commanded vs to keepe it holie*. Seeing then it was blessed from the beginning, wee were euen then also commanded to keepe it holy: for as *Iunius* also obserueth vpon the same words, *Besides the common blessing, which it had with the other daies, by the law of nature, it had a speciall blessing of holinesse*: whereupon he afterwards concludeth, *that God did then commaund it to be kept holy*. Therefore also we may be assured, that from the beginning they knew it, and did carefully obserue it, and not wilfully breake it.

Vatabl. in Gen. 2. 3. & Exod. 20. 11.

Iunius in Gen. 2. 3.

And that we might vnderstand indeed, that *the law of sanctifying the Sabbath is so ancient as the day it selfe*, the Prophet *Moses* in Genesis doth of purpose vse the same words, which the Lord God himselfe doth in pronouncing it, (as it is set downe in Exodus) namely, *that he blessed the seuenth day and sanctified it, and that in it God rested from all his worke which he had created and made*: to teach vs assuredly, that this Commandement of the Sabbath, * was no more then first giuen when it was pronounced from heauen by the Lord, than any other of the Morall precepts; nay that it hath so much antiquitie, as the seuenth day hath being: for so soone as the day was, so soone was it sanctified; that we might know, that as it came in with the first man, so it must not goe out but with the last man, *and as it was in the beginning of the world, so it must continue to the ending of the same*, and as the first seuenth day was sanctified, so must the last be. And this is that, which one saith, that *the Sabbath was commanded by God, and the seuenth day was sanctified of him euen from the beginning of the world*: where (the latter words expounding the former) he sheweth that, when God did first sanctifie it, then also he commanded it to be kept holy: and therefore looke how ancient the sanctification of the day is, the same antiquitie also is the commandement of keeping it holy: for they two are all one. And hereupon some haue been moued to thinke, *that this Commandement*

Gen. 2. 3.

* *P. Martyr in Gen. 2.*

Bulling. in Rom. 4. 5.

Hospinian de orig templ. lib. 2. cap. 14.

Daneus Ethic. Christ. lib. 2. cap. 10.

should be placed first of all in the Decalogue, because it is most ancient, and was first giuen out in expresse words: which though it be an error of theirs, because the Lord pronounced them from heauen, and wrote them in two tables of stone in this order, that wee haue receiued them; yet they agree with vs in this, euen that it was first expressely commanded, namely from the beginning. *Hereupon also it came to passe* (as *Daneus* saith) *that though the Gentiles had their holidaies vpon other daies of the weeke, yet the Iewes did obserue the seuenth, which they had by tradition from their forefathers: vnto whom the Lord had alreadie reuealed, that he was pleased with the seuenth day, in the which he did rest himselfe; though now at the last he pronounced it vpon mount Sinai, and gaue it out in expresse words with the rest.* And that we might not doubt that the sanctifying of this day was so ancient,

Idem ibid.

Zanch. de redempt. lib. 1. cap. 19.

one of purpose mouing this question, *Quando &c. When did God sanctifie it?* answereth, *not only by his decree and will,* (as purposing to doe it hereafter) *but in very deede* from the beginning, *because (as a great number doe thinke, and as it is very probable) he commanded the first man (Adam* and *Eue) to sanctifie it: and therefore in the sixteenth of Exodus, Moses repeateth this most ancient sanctification of the Sabbath, saying,*

Exod. 16. 25.

To day is the Sabbath of the Lord. Where though he speaketh doubtfully of it, saying, *it is very probable,* yet he granteth, that a great number doe stedfastly hold it; and himselfe in another place doth shew, that he was fully perswaded of it. And we for our part shall be so much the more fully perswaded of this vndoubted truth, if wee consider how the Church of God vpon the consideration of the first institution of the Sabbath, did retaine by tradition the true knowledge and practise of this Commandement, as well as any other part of the word, from *Adam* vnto the comming of the Israelites into the wilderneſse, passing ouer thered Sea from out of Egypt, before the giuing of the law: as appeareth in Exodus, when *Moses* exhorting them (vpon this new occasion of gathering and preparing Manna) to the sanctifying of the Sabbath still, notwithstanding that, as

The Church of God did keep the Sabbath from the beginning, before it was pronounced vpon Mount Sinai.

they

they had done before, and therefore to rest now from both, saith, *Bake that to day which you will bake, and seeth that which you will seeth, and all that remaineth lay it vp to be kept till the morning for you:* first speaketh of the Sabbath immediatly following, as of a knowne thing vnto them, in the former part of the verse, *to morrow is the rest of the holy Sabbath vnto the Lord:* vpon which bare notice of the Sabbath next ensuing, hee could not haue so forcibly required the resting from worke, if it had not been a thing that they were long acquainted with. Exod. 16. 23.

Besides, in this same place, he perswadeth them vnto it with the same reason that the Lord vseth in promulgating of it, and almost in the same words; sauing that, that which is there generally spoken of all workes, *in it thou shalt doe no manner of worke*, is here applied to the particular occasion of gathering and preparing Manna, saying: *Sixe daies shall you gather it, but in the seuenth day is the Sabbath:* to shew vs also that they knew the equitie of this Commandement from the beginning: for he saith, that seeing they might gather it sixe daies together, & prepare it for themselues, therefore they should neither gather, nor dresse it vpon the seuenth: euen as wee now, seeing wee haue libertie to worke in our callings sixe daies, ought to rest vpon the seuenth from them, to attend vpō the seruice of God, as they were bound to doe. Moreouer, when some did breake this Commandement, so reasonable and so well knowne, in seeking for Manna; *Moses* reproouing them at the word of the Lord, saith in the words following, *Behold how the Lord hath giuen you the Sabbath*, (speaking of the time past) *therefore he giueth the sixth day, bread for two daies: tarrie therefore euery man in his place.* Last of all *Moses* testifieth of the people in the 30. verse, that *afterward they rested euery Sabbath*, (as some doe reade it) and as yet the law was not giuen. Vers. 26. Vers. 29. *Tremellius, Iunius.*

And whereas some that are otherwise minded, do think that *Moses* in the beginning of Genesis speaketh of the Sabbath figuratiuely, that is, by the way of Anticipation, namely, by occasion of the other sixe daies (before it was so. *An obiection answered.*

ſo ordained) becauſe that when hee wrote that Scripture, it was then ſo knowne, and kept; and not, as it was from the beginning. For anſwere, though I denie not, but that the ſcripture thus often ſpeaketh of things, as though they had been ſo before, becauſe they were ſo then, when things were ſo written, (as when it is ſaid of *Abraham*, that he remoued vnto a mountaine Eaſtward from *Bethel*: this place of *Bethel* was not then ſo called, when *Abraham* thus trauailed: for it was then called *Luz*, and had not this name till aboue an hundred yeeres after, when *Iacob* ſo called it, vpon occaſion of that, that is ſet downe in his ſtorie: yet becauſe it was ſo called, when *Moſes* wrote the ſtorie of *Abraham*, he calleth it by that name, which it then had, and not by that, which it had, whē the thing was done, that he ſpeaketh of; wherein (I grant) he vſeth this figure of *Prolepſis*. As the like alſo may be ſaid of another place mentioned in the booke of Iudges, called *Bochim*: where it is ſaid, that *an Angell of the Lord came vp from Gilgall to Bochim*: in which text it is euident, that this place was not ſo then called, when the Angell of the Lord came thither; but afterwards vpon occaſion of that, that fell out there by the ſpeech of the Angell: namely, that all the people fell a weeping, and ſo *of their weeping was called Bochim*: yet the writer of the booke takes that name in the firſt place, which it had then when he wrote, wherein alſo he ſpeaketh figuratiuely) yet in this place of Geneſis it is not ſo, for there he intreateth of the ſanctification of the Sabbath; not onely becauſe it was ſo then when he wrote that booke, but eſpecially becauſe it was ſo euen from the creation; of which creation purpoſely he intreateth in that place. For this is that which is well obſerued of a learned man intreating of the workes of the creation, and namely of the daies that were made: *Moreouer* (ſaith he) *in the beginning of the world theſe naturall daies were diuided into holy daies, and worke daies; worke daies were the ſixe daies of the weeke, in which God would haue men worke, and that according to his example: but the ſeuenth day of the weeke was holie, in which hee would haue men reſt*

Gen. 12, 8. Bethel.

Chap. 28. 19.

Iudg. 3. 1. Bochim.

Verſ. 5.

Gen. 2, 3.

Zanch. de operibus dei. part 2. lib. 6. cap. 1.

rest from worldly busines, and attend vpon his worship; and this he repeated in the law afterwards, which he gaue vnto his people. So that by the iudgement of this learned Father, from the beginning it was knowne that the seuenth day should be hallowed, as vpon the sixe other they knew they should worke, and therefore *Moses* in the beginning speaketh of it accordingly; so that when God gaue his law vnto them, he did not then first make it knowne to them, but renewed the memorie of that vnto them, which they knew before. And this is that also, which a little after he obserueth out of this word, *Remember: whereby God would haue them to looke backward and forward* (as he saith) *backward, because it was giuen to Adam and the Fathers in remembrance of the creation in sixe daies, and Gods rest vpon the seuenth: forwards, that we might alwaies remember it before hand to keepe it holy.* And indeed this law was giuen in the beginning not so much by the light of nature (as the rest of the nine commandements were) but by expresse word, when God *sanctified* it: and therefore in this generall and solemne proclaming of the law they should specially *remember* this, which was not now first pronounced by voyce and expresse word from God (as were all the rest) but rather renewed, as being giuen out before. For though this bee in the law of nature, that some daies should bee separated to Gods worship (as appeareth by the practise of the Gentiles) yet that it should be euery seuenth day, that the Lord himselfe set downe in expresse words, when he sanctified and blessed it at the first, as *Moses* saith: *So God blessed the seuenth day, and sanctified it.* Gen. 2. 3. And it must needes be that the Iewes had from the beginning the knowledge of this diuersitie of daies: for the Heathen had the knowledge of it in part by the light of nature, as they had also of Gods worship: but as the church of God had a sure direction from God aboue all other, of the meanes that were acceptable vnto him, so also of the time, or else they should not haue differed from them. And seeing the Sabbath was spiritually distinguished from other daies, that on it God might openly and purely be worshipped,

shipped, euen that true God which made all things in sixe daies, and rested the seuenth, (as wee haue many examples of the *Patriarkes*, that by their sacrifices and prayers they did openly worship this true God, euen from the beginning before the law was giuen:) so we need not therefore doubt, but that they did also publikely obserue this day, which was specially appointed for this purpose.

Gen.4.4.& 8.20.& 12.7. &c.

Muscul.loc. com.præcept.4.

And therefore vnder correction, I thinke it not true, that is auouched by a learned man of later time, when hee saith, *Conuinci non potest &c.* It cannot bee prooued that the Sabbath or rest of the seuenth day was kept before the giuing of the law, either from *Adam* before the floud vnto *Noah*, or after the floud vnto *Moses*, or of *Abraham* and his posteritie. For as another learned and more ancient Father and Bishop saith, *Iam hic ab initio, &c.* Here now euen from the beginning God hath insinuated this doctrine vnto vs, teaching vs, *In circulo hebdomadis diem vnum*, that in the compasse of a weeke, one whole day is to be put apart for a spirituall rest vnto God. And for the practise of it, first of all, the former historie of Exod. 16. doth sufficiently shew, that it was kept before the Law was pronounced in Mount Sinai. Secondarily, this being one of the tenne Commandements of the Morall law, we are perswaded that they came in all at once, and therefore as wee doubt not, but that *Adam being created according to the image of God in knowledge*, was no more ignorant of this, than of any other, especially when it was in expresse words deliuered vnto him. Lastly, we will not offer *Adam* and all the ancient Patriarkes before the Law this wrong, as to thinke them to bee of so ill a conscience, as neither to teach this law to their posteritie, nor practise it themselues: but rather (as becommeth vs) we so reuerently thinke of them, that as they were mirrors to the world in their time both for religion and godlinesse of life, so also in obseruing precisely this day, wherein all the exercises of religion were openly to be practised. And lest we should seeme to be of another minde, because there is no mention of any such practise, before the going of the Israelites

Chrysost.in Gen.2.Homil. 18.

It may be proued that the Iewes before the comming out of Egypt did keepe the Sabbath.

Israelites out of Egypt, we must remember, that that which the Euangelist saith of the doings of Christ, (*That if all things were written, the world could not containe the bookes*) is also true of the practise of his Church: and that in all ages many more things were done, than are set downe: vnlesse we also doubt, whether before the giuing of the law all the rest of the tenne Commandements were obserued, because we haue not so expresse words for some, as for other. Therefore me thinkes that that must needes be too confident an assertion, to say, *it is not possible to be prooued, that the Iewes before their comming into Egypt kept a Sabbath.* For though some thinke (as hath been said before) that the Sabbath was not appointed to bee kept till the daies of *Moses*, yet we may answere them, as Christ doth the Iewes, *It was not of Moses, but of the fathers:* for the morall dutie of this Commandement *was written in their hearts*, euen that there should bee some day appointed for the seruice of God, as well as the restraint of murther, adulterie, theft, &c. So that the holy men commended vnto vs in the Scriptures, did as certainly obserue this commandement, as any other. And for the practise of it, though it be not set downe in expresse words vntill their comming out of Egypt; yet we need not doubt of it, seeing both the Heathen by their holy daies did shew the effect of this law to be written in their hearts: and the faithfull before the law giuen, did practise those things, which are cõmanded vpon ỹ Sabbath day, as *they called vpõ the name of God: and did offer vp sacrifices; and did build altars, and prepare places, for the publike worship of God, and instructed their families in the feare of God.* Which duties though they are not proper vnto that day, yet they are chiefly to be referred thereunto; seeing God hath sanctified, and set apart that day to that intent. And the vse of that Commandement was as necessarie to the Fathers before the law, as since, if we respect the ceasing from labours for the worship of God: and therefore if they kept it not, either the Lord was partiall in not giuing it not vnto them, (which to imagine were blasphemie) or they vnfaithful and disobedient.

Iob. 22. 29.

Iob. 7. 22.

Rom. 2. 15.

Gen. 4. 26. & 4. 4. & 13. 4. & 18. 19.

disobedient in not vsing it, and enemies also to their posteritie: which wee cannot admit without great wrong vnto them. And this is that which Master *Beza* affirmeth of *Iob*, and of his familie, who liued in the daies of *Moses*, or before him: *Quoties celebrata &c.* saith he, *As often as his children had made an end of feasting one another in their seuerall houses, he sanctified them, and offered burnt offrings according to the number of them. But yet notwithstanding there is no doubt, but that the daily worship of God was diligently obserued otherwise in this most holy family: Septimus saltē dies quisq; &c At the least wise euery seuenth day was carefully sanctified, as God from the beginning of the world had appointed.* Where he saith, that God from the beginning did appoint the seuenth day to be kept holy, and he doubted not but that the holy men did most deuoutly keepe it with their families. Whereunto agreeth that which is written of the Ecclesiasticall Politie of the Iewes euen before the Law, who had not only places, but daies, which they obserued for his worship. *Quod ad tempus attinet. As for the time, it seemeth that the seuenth or Sabbath day was euen from the beginning of the world appointed for the publike assemblies, and for an holy rest, as it may be gathered from thence, that Moses expressely speaketh of this rest before the giuing of the law in Mount Sinai. And besides, this day, and the whole order and manner of keeping of it was well knowne vnto the Fathers: and lastly where Moses saith, that God blessed the seuenth day and hallowed it; the meaning is, not only that hee did magnifie and giue a speciall commendation to that day, but he did choose, separate, and dedicate it to his speciall seruice.* For these words of *Moses* though they containe a simple narration of that that was done, and doe not indeed directly affirme that the day was then commanded to be kept holy, yet vndoubtedly they must needs implie as much. For seeing it is said, *God sanctified*, and this sanctifying is to exempt vnto an holy vse, to be performed of vs, not of him that sanctified; that wee might sanctifie that in doing, which God sanctified in ordaining: therfore when he sanctified, he appointed, and in appointing commanded,

Ber. paraph. in Iob. 1. 5.

Bertram de Polit. Iudaic. c. 2.

Exod. 16. 5. 26.

Gen. 2. 3.

manded, the resting vpon, and keeping holy of the seuenth day. For, as S. *Hierome* saith, *Vt nomen Dei &c. Euen as the name of God is hallowed of men, which in, and of it selfe is holy, when they desire and seeke that it might be hallowed in them; so the Sabbath is hallowed of them, which is holy in it selfe, when they account and keepe it holy:* and when (as S. *Augustine* saith) *they bestow it vpon holy workes, and those that are ordained vnto the worship of God; as all the workes of the Saints done in faith are said to bee holy, yet these after a speciall manner are called holy, which properly appertaine vnto the worship of God.* And the nature of this word, *Remember*, importeth thus much, that this law was not onely grauen in the hearts of our forefathers, as were all others, but in expresse words enioyned vnto *Adam* and *Eue* in Paradise, and manifestly practised of the Israelites in the wildernesse: and that therfore in this common promulgating of the law, they should especially *remember* this, which is not now newly giuen, but rather renewed, as being giuen before. And indeed this commandement alone was giuen in expresse words. And that it might fully appeare that the whole law was written in the hearts of the Fathers, as *Paul* saith. We haue examples of the practise of euery one of them, long before the law was giuen: For in the first Commandement, when God said vnto *Abraham: I am God all sufficient, walke before me, and be vpright:* it is euident that they knew the meaning of this, *I am the Lord thy God, thou shalt haue none other Gods before me.* And for the second, when *Iacob going vp to Bethel did cleanse his house from all remnants of Idolatrie*; they could not be ignorant, that God would not be worshipped in any grauen image, but after that manner that he prescribed in his word: and how wee ought to sanctifie the name of God, the knowledge thereof appeared sufficiently in the religious care that they had in taking of their *oathes: both Abraham with Abimelech, and also Iacob with Laban.* Now for the fifth Commandement, what duties children owe to their parents, the practise of *Iacob* doth sufficiently declare *in being ruled by the aduice of his parents in the choise of his wife,*

Hieron. contra Pelag. lib. 3.

August. locut. in Num. lib. 3.

Exod. 16.

Rom. 2. 15.

Gen. 17. 1.

Chap. 35. 2. & 21. 23. & 31. 53. & 28. 2. & 5. 1. & 6.

wife, and the duties that his children yeelded to him in his life and death. The storie of the same children shew sufficiently also how murther was then hated, and condemned of all sorts. *The great continencie of Ioseph towards his mistresse, and*
& 39.10. & 20.3. *the punishment threatned to Abimelech in keeping of Sarah Abrahams wife,* doe sufficiently declare how by the light of nature adulterie was condemned. Concerning theft, *Laban his quarrelling with Iacob for his idols that were stollen: and*
& 31.30. & 44.5. *Iosephs accusing of his brethren for the siluer cup that was carried away,* shew plainly that it was alwaies accounted vnlawfull. And last of all, *Abimelech the King of Gerar his iust*
& 20.9. & 26.9. *reprehension that he made both vnto Abraham, and afterwards to his sonne Izaack, for bearing false witnes in obeying their wiues,* do shew that they had the knowledge of that law also: which things being considered, wee are so farre from thinking that they were ignorant of the obseruation of the Sabbath, as we are fully perswaded that they knew it much better than any of the former: not onely because of that common light of nature, which in this they had, as well as in all the former, together with that publike practise of the seuerall parts of Gods worship most proper vnto that day, as wee haue seene before: but especially because that this was in expresse words deliuered vnto our first parents in Paradise, where otherwise by the light of nature they could neuer haue found it out: and therefore in the publike pronouncing of the law, vnto this added onely and to none other is this word *Remember,* prefixed; as speaking to them of a thing, that was giuen vnto them before. And it must needes bee so: for seeing that from the beginning of the creation man was bound to serue God, and was placed in Paradise, a most excellent place to that end; how could he and his posteritie serue God aright, vnlesse they had as well knowne the time of his seruice, as the manner of it? And this is that which others haue long agoe acknowledged; As the Heluetians speaking of the necessitie of this, that there must needes be alwaies daies and times for the publike seruice of God, which shall be knowne to the whole

Church,

Church, they ſay: *Quanquam religio &c. Although religion be not tied vnto daies and times: yet it cannot be planted and vſed any where, without a iuſt diſtinction & ordination of times.* Confeſ. Heluet. cap. 24.

Whereunto agreeth the Saxon Church, who in their Confeſſion ſpeaking alſo of the neceſſitie of ſome certaine daies to be appointed for the worſhip of God, ſay, *That nature by reaſon teacheth order in all things, and it is apparant, that it is of God: for men cannot liue without order: as in priuate families there muſt needs be a diſtinction of times, for labour, reſt, meate, and ſleepe.* Whereupon they inferre: *Fuit igitur ſemper inde vſq; ab initio generis humani, &c. There was alwaies euen from the beginning of mankinde an order for publike meetings, there was ſome diſtinction of times, and places, and of other rites.* Confeſ. Saxon. articul. 20. And what other diſtinction could there be, I pray you, than that, which was ſet downe by God himſelfe, that ſixe daies they ſhould labour in their callings, and in the ſeuenth day ſhould ſerue him: euen as he did not only make the whole world, and reſted the ſeuenth, but alſo bleſſed it, and ſanctified it? Vpon which words *P. Martyr* obſerueth, that *the obſeruation of the Sabbath did not begin whē the law was giuen in Mount Sinai, but was celebrated long before that time: for when he bleſſed the ſeuenth day, he beſtowed ſomething vpon it, and this chiefly, that therein men ſhould reſt, & apply themſelues to the ſeruice of God.* P. Martyr. in Gen. 2. 3. Therfore ſeeing by his iudgement men knew from the beginning, that this day was ſanctified, wee muſt not thinke them ſo irreligious, as to neglect it. And *Athanaſius* ſpeaking vpon occaſion, of the great difference that was betweene the writings of the Philoſophers and the Prophets, and namely that the one was often contrarie to the other, as thoſe that taught but mans doctrine; but the Prophets did not diſſent, either in foretelling of things to come, or in their doctrine; as being the Prophets of the ſame God, ſpeaking by the ſame ſpirit, and deliuering the ſame word, and one alſo teaching another: then he inferreth this generall ſaying: *Quæ Moſes docuit, eadem illa Abraham obſeruauit, Noe cognita habebat &c. Thoſe things which Moſes taught, the ſame did Abraham obſerue, and Noah* Athanaſ. in Matth. 11. 27.

also knew them very well. And then hee sheweth it by some particulars, that the Fathers by traditions did know and obserue many of these things, which *Moses* did write of long after, and that the knowledge of them was not deliuered first by him, but from *Adam*, and so to the rest, who receiued them himselfe of God. As, saith hee, *Noah knew the difference of cleane and vncleane beasts, when hee entred into the Arke: and Abel was not ignorant of the first fruites, when he brought his offring vnto God, for he had learned them of Adam, who had learned them of God.* Which as it is true of other things, then most of all of the Sabbath, which was of the greatest moment, and on which these things should bee vsed; namely, the offring vp of cleane beasts, and the first fruites. And therefore *some haue thought* (as said before) *that this Commandement should be placed first in order, because it is most ancient:* which opinion of theirs, though the text of Scripture doth sufficiently confute, yet their reason is true, to wit, that this commandement was first deliuered by liuely voyce, namely to *Adam* and *Eue* in Paradise. And a little after he addeth: *Etsi vero quodam &c. Although the Heathen did after a maner keepe holy some daies, yet the seuenth day was alwaies obserued of the Iewes; that had they from the tradition of their fathers, vnto whom God himselfe did reueale, both that sacrifices were acceptable vnto him, and that he was well pleased with the seuenth day, because therein he rested himselfe.* So that God did not onely reueale a certaine holy day vnto them, but the seuenth day, and that day which they kept, which was the seuenth from the creation: and so it continued by tradition among them before the law was giuen, euen from the creation. Of which Master *Zanchie* speaketh more fully and plainly, and leauing other men to the libertie of their own iudgement, setteth down his own opinion ingeniously and freely; interpreting of these words of *Moses*, The Lord blessed the seuenth day, and hallowed it: That is, saith he, *he did separate it from the beginning to an holy rest, when as other daies of the weeke were appointed to the affaires of this world. For seeing that he did rest himselfe vpon the seuenth day from the*

Gen. 7. 2. & chap. 4. 4.

Danæus Ethic. christ. lib. 2. cap. 10.

Zanch. de operibus creat. lib. 1. cap. 1.

the

the workes of creation, and there was nothing more remaining to be done, therfore he would haue this seuenth day, by resting from other workes, to be consecrated vnto a worke of another kinde. And what could that be els, but that he did declare vnto Adam and Eue, al things that he had done, and to what end he had created them, and what happines was prepared for them in heauen; how they ought to worship him, and other things, which did appertaine both to their duties, and to their euerlasting happines? I doubt not therefore (I will tell you mine opinion, without the preiudice of others) I doubt not, I say, but that the Sonne of God taking vpon him the shape of man, was occupied that whole seuenth day in most holy colloquies with Adam; and that he did also fully make himselfe knowne vnto Adam and Eue, and did reueale the manner and order, which he had vsed in creating of all things: and did exhort them both to meditate vpon those workes, and in them to acknowledge their Creator, and to praise him. And that by his owne example he did admonish them to occupie themselues especially in this exercise of godlinesse, setting all other businesse aside: and also that they would so instruct and teach their children. To be short, I doubt not, but that in that seuenth day he did teach them all diuinitie; and did hold them occupied in hearing of him, and in praising and giuing thankes to God their Creator for so many and so great benefits. And vnto this interpretation of this text I am led by these two reasons: whereof the first is taken from the sanctification of the Sabbath, which God hath prescribed in the law: and that is, that men then forsaking all worldly businesse should giue themselues to the contemplation of the workes and benefits of God, and to the knowledge, and praising, and worshipping of God: And also that they neglecting the affections and workes of their owne flesh, should suffer God to worke in them by his holy spirit: therefore such was the sanctification of the seuenth day (as concerning mankinde) of which Moses speaketh of here. Another reason is, because that Adam ought to vnderstand this sanctification of such a day: therefore it is probable that the Sonne of God did open this vnto Adam and Eue both in plaine words, and also by his owne example. For euen God also is said to rest vpon that

Exod.20.11. *day, and in Exodus he doth exhort vnto the sanctification of the Sabbath by his owne example: therefore he did sanctifie it with Adam and Eue. This is my opinion of the sanctification of the seuenth day, in which God rested from all his worke that hee had made: namely, that Christ did spend that whole day in instructing our first parents, and in exercising them in the worship of God, and in admonishing them, that they should teach the same things vnto their posteritie.* Thus farre Master *Zanche*: in which he doth shew, that not onely God did euen from the beginning commaund our first parents to keepe holie this day, but also that they were bound from that time to teach it to their posteritie: and so we may be sure that they did, and so the day was continually kept in the Church, and of the people of God; although the heathen in the posteritie of *Cham* and others did altogether neglect it, as they did also the pure worship of God long before the flood. Which if it may seeme to be but his owne priuate opinion, then let vs heare the iudgement of Master *Iunius*, who wri-

Iunij prælect. in Gen. 2. 3. ting of these very words of *Moses*, saith, *Duo sunt obseruanda &c. There are two things to be obserued in this text. First what God did ordaine vpon the seuenth day, and then what was the cause of that ordinance of his. That which he ordained consisteth of two parts: one, that God blessed the seuenth day: the other, that he sanctified it: and by the former he meaneth, that he did appoint it, that it should be a blessed day: by the other, that he did commaund that this blessed day should be kept holy of man, and be spent in holy exercises. The second part of the verse doth set out the cause, why God did blesse that day, and would haue it to be sanctified on the earth, namely, because he did rest vpon that day from al his worke, which he had most magnificently finished in the sixe daies before.* Where we see how he saith, that God from the beginning did commaund men to keep holy the seuenth day: and it must needs be so, for seeing the cause of this was from the beginning, namely that God rested in it from all his workes; therefore the thing it selfe must needs be as ancient, euen that we should be commanded to keepe it holy for the remembrance of the creation.

And

And this is that also which Master *Zanchy* obserueth vpon this word of the fourth commandement, *Remember*. Where hee readeth two reasons of this addition: and that wee might alwaies remember it; *Sed accessit alia causa &c.* But there is another cause for it: God would signifie, that this precept of sanctifying the Sabbath day, was not then first prescribed by him vnto the people: for it was deliuered from the beginning of the world vnto *Adam* and to the rest of the Fathers in remembrance that the world was created in sixe daies, and of that rest which God himself kept vpon the seuenth day: and therfore it is not simply said, *Sanctifie vnto the Sabbath*, but, *Remember to sanctifie it*. So that this word looketh forward and backward, because it doth shew, that this day was dedicated vnto the worship of God from the creation of the world: forward, because it doth admonish vs that we should neuer forget it. And a little after, expounding these words, The Lord sanctified the seuenth day, he saith, that the meaning of them is, *that God did from the beginning of the world chuse out that day from the rest of the weeke, and did consecrate it to himself, that first of all himself might rest in it from the works which he had made, and then also that men might rest from theirs, and wholy attend vpon Gods diuine worship*. Thus we see that his iudgement is cleere, that the law of the Sabbath was well knowne in the Church of God, and practised of the holy fathers long before the law was giuen. And of this iudgement also for the most part are all the Greeke and Latin fathers: and yet I doe not denie but that some are otherwise minded. But *Zanchy* alleaging the example of God for the sanctification of the Sabbath, in not raining Manna vpon that day, but twice so much vpon the day before, saith: *Ibi Moses repetit hanc institutionem de Sabbathi sanctione, & inde Sabbathū ipse docuit ipse Deus*. So that he saith that the sanction of that law was most ancient, and did not then begin, and that *Moses* did but then repeat it, not then first make it known. And againe: *Man was made to worship God: for as when all other things were created, on the sixt day God made man: so finished all things were made for man, so when man was made then*

Zanch. in 4. præcept.

Zanch. ibid.

then by and by he sanctified the seuenth day, and doth command that he should be worshipped in it, that wee might know that wee are made to worship God. So that from the beginning God commanded *Adam* and *Eue* to sanctifie the Sabbath, and their posteritie, that all might know the end of their creation to be the worship and seruice of God. Vnto all which may be added that, for proofe that this commandement is naturall, morall, and perpetuall: that I say may be added, which was practised among the Gentiles, and all the Heathen, concerning the keeping holy of certaine daies, though altogether ignorant of the law of *Moses*: for though it was so, that they knew not the institution of the seuenth day, much lesse did they keepe it, yet some daies by a common consent they seuered from their worldly affaires, and dedicated them to the seruice of their gods: nay, though they did altogether so hate the onely true holy day, that neither would they obserue it themselues, and also *mocked the Iewes for obseruing it*; as the Prophet complaineth, speaking of the desolation of Ierusalem; *The aduersaries saw her, and did mocke at her Sabbaths*: yet of themselues they erected other daies, which they appointed to a holy and religious vse: which euidently declareth, that the law of the Sabbath was so deeply grauen in the hart of man at the first by God himselfe, that howsoeuer the print of it was by the fall of *Adam*, and by sin growing in the posteritie, greatly maungled and defaced, so that it could not be read: yet it was not so wholly raced out, but that some deformed scratches, and (as it were) scarres of it did appeare. And therefore though they could not attaine to the knowledge of the day, much lesse to the true manner of sanctifying it, without the word: yet that there should bee a day differing from other in vse, sequestred from the common affaires of the world, and consecrated to the worship of God, this was that which did euidently and most cleerly shew it selfe to them, whether they would or no.

The Gentiles by the light of nature kept some daies holie.

Iere. Lam. 1. 7.

Heerein therefore I agree with the Schoolman, who saith, *That the commandement of sanctifying the Sabbath is partly*

Thom. Aquin. 2.ª. 2.ª. quæst. 122. art. 4.

morall:

morall morall in as much as a man doth appoint a certaine time of his life to attend vpon heauenly things: for there is a naturall inclination in man to depute a certaine time for euery necessarie thing, as for the receiuing of his meate, for sleepe, and for other such things: and therefore he doth according to the direction of naturall reason, appoint a certaine time for his spirituall refreshing, whereby his soule is refreshed in God. And as in the second commandement, though they knew not the true seruice of God (as being without his word) yet that he should some waies outwardly be worshipped, that they were fully assured of, as appeareth by their superstition and Idolatrie. So the very day that God had blessed to this end they vnderstood not, neither could doe without the law, yet that there ought to bee some day they held vndoubtedly, as is manifest by their practise, when they had sanctified so many daies to themselues, as appeareth by the multitude of holie daies among the Grecians and Romanes.

The Gospell hath not taken away the obseruation of the Sabbath.

And that *this Sabbath day*, which hath that commendation of antiquitie & consent which we haue heard, ought to stand still in his proper force; and that it appertaineth to vs Christians now, most euidently appeareth by that authority and credite which it receiueth from the Gospell and new Testament also; in which it is so highly commended vnto vs, (that I might not in this place speak of the manifold other testimonies that it hath in the old:) And by name we may see, how our Sauiour Christ and all his Apostles establish it by their practise; for they vpon the Sabbath ordinarily enter into the Synagogues of the Iewes, and preach vnto the people, doing such things vpon those dayes, as appertaine to the sanctifying of them, according to the commandement.

Obiection. *Galat. 4. 4.*

Against which, least we might except that our Redeemer *Christ Iesus being made vnder the law*, (as the Apostle saith) came to fulfill the whole law for vs; and therefore he indeed submitted himselfe vnto the obseruation of the least ceremonie thereof all his life long, till at his death he cryed out, *It is finished, when the vayle of the Temple rent in twaine from toh. 19. 30. the Matth. 27. 51.*

the tope the bottome: to shew that all types and figures were abrogated and taken away, and therfore that his obseruing of the Sabbath maketh no more for the certaintie of it, then his obseruing of Circumcision, keeping the Passeouer, and offring vp of sacrifices, doe make for their continuance now vnder the Gospell. We must further consider that the Apostles themselues, long after Christs death, and after they had receiued the holy Ghost, *euen the spirite of truth, that should lead them into all truth*, doe by their practise and writings shew that the Sabbath stoode vpon a surer ground then the whole ceremonial law, & therfore could not with it be take away. *Paul and Barnabas, (as it is in the Acts) comming into Antiochia, went into the Synagogue vpon the Sabbath day, and sate downe, and after the reading of the Lawe and the Prophets, the Rulers of the Synagogue sent vnto them, saying, Ye men and brethren, if ye haue any words of exhortation to the people, say on: then Paul stoode vp, and beckened with the hand, and sayd, Men of Israell, &c.* going on forward with that notable sermon that is set down there, and when he had ended (as it is in the same chap.) *The Gentiles besought them, that they would preach these words vnto them the next Sabbath day:* which also they did. *And the next Sabbath day came almost the whole citie together to heare the word of God.* Moreouer, the same Apostle *at Thessalonica, went into the Synagogue of the Iewes, and three Sabbath daies disputed with them by the Scriptures.*

Answere.

Ioh. 16.13.

Acts 13.14.

vers. 42.

vers. 44.

Acts 17.2.

And thus hee did not once or twise, but continually and ordinarily, shewing the ordinary continuance of the Sabbath, and the sanctifying of it, as the Euangelist preciselie noteth, saying: *Paul as his manner was, went in vnto them, and three Sabbath daies disputed with them by the Scriptures.* Now, though we are to presume that *Paul* neither taught, nor practised any thing contrarie to the rest of the Apostles, but that they agreed in one vniforme order of doctrine and gouernement of the Church, (as who had receiued of one and the selfe same spirite) and therefore this might be sufficient to shew their consent herein: yet notwithstanding we may read how in the last booke of the Bible, and by the

last Apostle (I meane who lived longest) the same thing is confirmed: where he is so farre from teaching, that the Sabbath for the space of 60. yeeres after Christ was taken away, (about what time it is thought that hee wrote that booke) that he plainly auoucheth y continuãce of it in the Church, by this new and honourable name, *The Lords day*: where he of purpose noting the time that he receiued those Reuelations in, calleth it by that name that was best knowne to the Church at that time; otherwise hee should not so fitlie haue expressed his mind to those, to whom he wrote, which day thus called, all writers doe agree vpon it, new and old, yea the Papists themselues to bee this verie Sabbath which wee obserue. Thus it is sufficiently prooued, that the Sabbath was none of those Ceremonies, which were iustly abrogated at the comming of Christ, as being appointed of God for no further time; but yet continued in the practise of the Church when all other ceased, yea was kept faithfully in the Church by all them, who had with one consent shut out all the rest. And that it is so commanded in the *first booke* of holy Scriptures, where is shewed what was from the beginning; that it wãteth not his due praise in the *last booke* of the same, where is a prophesie of things to be fulfilled vnto the ende: and therefore we must hearken vnto the truth of this doctrine so much the rather, least that fearefull iudgement doe fall vpon vs, which the Lord Iesus himself so threatneth to bring vpon them, that shall diminish any thing contained in this booke, and therefore which shall in whole or in part take away this day which is so honored there, whe he sayth, *If any man shall diminish of the words of the booke of this prophesie, God shall take away his part out of the booke of life, and out of the holy city, and from those things which are written in this booke.*

Reuel. 1.

Genesis.

Reuelation.

Reuel. 22. 19.

But that I might not seeme tedious vnto you, we shall further heare in one word, that the Sabbath still bindeth vs, and that it ought to stand in his greatest force, that euer it had, and that we haue as great needs of it as euer any people had in the world; and that our posteritie shall haue so

Luke 23. 27.

likewise,

likewise, and therefore cannot be without it; if we consider the principall ends of the first instituting and ordaining of it by God vnto *Adam* in Paradise: *Commanding him to rest vpon that day, and to keepe holie the day of rest.* And first of all *to rest*, because he was not of an infinite nature, though perfect, & therefore could not be occupied wholy about many (I do not say) contrary, but sundrie & diuers things at once, as about the busines of this world and the worship of God: wherefore being bound by his calling *to dresse and keepe the garden*, and yet charged *to keepe holy the seuenth day*; meditating vpon the wisdome and mercie of God appearing, as in all the creatures, so especially in himselfe; and thus *beholding the inuisible things of God in them*, giuing thankes to God for them, praying for the continuance of them, reaching them to his posteritie, &c. it was needfull that the seuenth day should be vnto him (as it was indeed) *a Sabbath day*, that is, *a day of rest*; resting from all his other necessarie businesse, that so he might with his whole heart and mind attend vpon these, as the worship of God requireth; which he could not do, so long as in any part he should be occupied about the other.

The two ends of ordaining the Sabbath, shew the continuance of it. A day of rest is necessarie.

Gen. 2. 15. vers. 3.

Rom. 1. 20.

Now, if the perfectest man that euer was could not doe this, and therefore stood in neede of this liberalitie of God, in giuing him *a day of rest*; how shall not we be too foolish in thinking, that we (we I say) that haue not only lost all the excellent graces, that *Adam* was furnished with, but also in stead of them, great corruptio hath ouerwhelmed vs, so that our mindes are dull in conceiuing the goodnes of God in his word and workes, and our hearts voyd of the true sense and feeling of it, yet we should be able to haue all our worldly businesse still in our hands, and in our heads, not resting from them any day, and therewithall to haue the same vnderstanding and zeale of ours, so conceiuing and desiring by prayer the mercie of God, in the Word, in the Sacraments, and in all other things as God requireth, *with all our heart, with all our soule, with all our strength, and with all our thought*? Or rather must we not needes confesse as the truth is,

Luk. 10. 27.

is, that being more bound to the seruice of God, then Adam was (in respect of our sinne) yet are lesse able to performe it, then hee in any tolerable measure, when wee haue done all that we can, and therefore haue more need of a day of rest then he, that nothing might hinder vs? *For if the bird (that she might flye) must flutter with her wings, and disturber her selfe from all things that might stay her; shall we thinke, that it makes no matter, if wee come not to Gods seruice with minds and affections freed from all lets, to which we must in our spirits be lifted vp higher, then it is possible for any bird by flying to attaine vnto?* And doth not wofull experience tell vs, that when we haue freed our hands from worldly matters neuer so much, yet wee cannot so soone free our minds from them? and being once free, they will yet renew themselues within vs, without any present occasion, by reason of our corruption, euen in the Church, and will issue out (as it were) the meditation of Gods seruice many times: whereof Gods children doe complaine: how vnruly then would they be, if there were not a day to rest from the occasions of them? and how should wee euer bee occupied in the word and in prayer, and the other partes of Gods worship, with any good acceptation to God, and comfortable practise to our selues, if we should neuer a day *rest* in body from the labours of this world, that in mind and heart wee might bee free from the cogitations, studies, delights, and desires of the same? So that wee are not onely not to thinke the Sabbath to be needlesse (as many Atheists, prophane and ignorant men doe) but also we are to be perswaded, that we our selues should alwaies haue beene ignorant, prophane and Atheists, not seruing God at all, but continually deuoured in the things of this world, by reason of the workes in the sixe daies, or at the least, dissembling, counterfeit and hypocriticall, seruing God rather in ceremonie and in shew, then in that manner of sinceritie and truth which he requireth, if God had not in respect of our weakenes at the first appointed a day to rest in, from all things that might any way stay and hinder vs in it, and now in regarde of the same weakenes,

Musculus in Exod. com. precept. 4.

but

bitt mouth, more be cause of alle sin which is within vs, had not commanded the same to be continued for our further good.

Gualt. in Act. 13. Homil. 48.

And for I may say with Master Gualter, *Because we are distracted with diuers businesse, Necesse fuit, it was necessarie that some time should be appointed free from all cares and businesse, wherein we should employ our selues wholly in soule and bodie about those things which doe make for the seruice of God,* because (as it is truly said) *Animum requirit non dimidiatum sed integrum, God requireth not halfe but the whole soul and minde.* And (that I might remember my former promise of being short in so large a matter) we may briefly consider the necessitie of continuing the Sabbath vnto all ages, if we remember that the Lord would haue *Adam to sanctifie and keepe holy* one seuerall day in the weeke by it selfe, that by those holy meanes of Gods seruice, whereof his soule did stand in need, (as his bodie did of corporall foode) he might keep himselfe in that perfect estate which hee was placed in, which hee had also power to doe. For though he was so glorious and excellent as he was, and shined in all vertues of soule and bodie farre aboue the Sunne, which hee might haue possessed for euer: yet so it was by Gods wonderfull dispensation, that there were notable meanes ordained for both, without which they could not be: and therefore as in respect of his body, there was *abundance of pleasant fruit in the garden to eate of*, so in regard of his soule there was the word of God, euen the Commandements (*before set downe in the things whereof he had the sacraments also of his life already ordained of God, and to bee continued by him, the tree that was in the middest of the garden*, and he was commanded to pray and giue thanks; and there was the wonderfull and excellent frame of the world to stirre him vp vnto those things. So that as his bodily life could not be preserued, (God ordayning it so) without the vse of his creatures, and therefore he willed him *to dresse the garden and keepe it*, in the sixe dayes, that it might yeelde those things vnto him: So the life of God which was in him, could not

It is necessarie that a day should be sanctified.

Muscul. in precept. 4.

Gen. 2. 9.

Gen. 1. 26. and Coloss. 3. 10. compared together.

Gen. 2. 9.

Gen. 2. 15.

continue

continue without those holy and spirituall meanes appointed for that purpose, and therefore he was commaunded *to keepe holy the seuenth day*: that in the more plentifull vse of all the meanes vpon that day, he might both make a supply of that which could not be done on the other dayes, and also thereby be continued in all strength to doe all other duties the dayes following. *vers.* 3.

Now, if *Adam* because he might fall, did stand in neede of this day, to preserue him from falling; how much more we being so horribly fallen alreadie, (as wee be) doe stand in need of it againe and againe, to bring our selues back into that estate, from whence wee are fallen, and as it were to recouer our first footing? if it was needfull for *Adam* (I say) being now most perfect to haue a day allotted out vnto him, by true *sanctifying* of which hee might still abide in his perfection: can wee bee so froward as to imagine, that now it is not most needfull for vs, being so vnperfect, that thereby wee might be brought vnto our first perfection againe? Yes surely; vnlesse wee bee too much louers of our selues, and ouerweaned with the pride of our nature, must we beleeue and confesse, that if the perfect image of God in *Adam*, not lightly shadowed, but drawne out with most liuely and orient colours by the finger of God himselfe, could not continue in his first beautie, except by the pure meanes of Gods worship (as it were by the first colours) it were now and then refreshed, or at the leastwise kept in the same freshnes: then when this goodly image is so fouly defaced with sinne, that not so much as the first draught thereof doth appeare, nay al the colours of it are by Satan sullied with iniquitie, or rather cleane put out; haue we much more neede to *sanctifie* many daies by the Word, Sacraments, and Prayer, &c. that so the image of the first man might be renued in vs, *in knowledge, in righteousnes, and in true holines, after the Image of him that created him?* euen as the Lord God himself doth make this the vse of the Sabbath, saying, *Keep ye my Sabbaths, for it is a signe between me and you in your generations, that yee may know that I am the Lord which doe sanctifie* Coloss. 3. 10. Ephes. 4. 24. Exod. 31. 13.

sanctifie you: calling it a signe, that is an instruction, or that which teacheth, because by the obseruing of it they should bee taught, that it was the Lord that created them, and would *sanctifie* them: and therefore he saith, that hee would haue them obserue and keepe the Sabbaths, ỳ thereby they might know, that the Lord which made them, would also sanctifie thē by those meanes, & so by a new birth shape thē into that Image whereinto he had created them at the first. Vnto which agreeth that which the Prophet *Isayah* speaketh in the 56. chapter, where he promiseth vnto the barren in stead of sonnes and daughters, that this shall bring them a better and more lasting name then they; if they will in true knowledge of his will and holines of life serue him, as he requireth of them in his couenant, and (that they might doe so) will diligently keepe the Sabbaths, saying. *Thus saith the Lord vnto the Eunuches that keepe my Sabbath, and chuse the thing that pleaseth me, and take holde of my couenant, euen vnto them will I giue within my house, and within my walles a place and a name better then of the sonnes and of the daughters, and I will giue them an euerlasting name, that shall not bee put out.* In which words we see he requireth this of them, if they would enioy the promise, that they should serue him in knowledge and in holines according to his couenant: and therefore that they would *keepe the Sabbaths*: whereby the Lord himselfe would giue vnto them that which he also promiseth in his couenant, euen that knowledge and holines which he requireth, and according to which they were first created, whereby they might enioy all other promised blessings.

Esay 56.4.

Thus then wee ought to bee so farre from the brutish minde of a great many (who minding nothing but their backe and their belly, know no vse of the Sabbath, saiuing that they see it is thus commanded by authoritie, and thus publikely obserued:) as that we should acknowledge it to bee the singular mercie of God towards vs in Christ Iesus, that he hath giuen vs his Sabbaths, giuen them to vs (I say) who when wee were plunged in the bottomlesse pit of all

miserie,

miserie, and there pressed downe with the weight of our owne sins, had no meanes to bee raysed out of it againe (as from the dead) sauing his holy word, and blessed Sacraments, (in which he offereth vnto vs assuredly Christ Iesus to bee our Sauiour and redeemer) hath together with them giuen vs his *Sabbaths*, that vpon them we being so fully and altogether occupied in these meanes as we should be, (and as we cannot be in the other daies, because of our callings) might through the blessing of God bee made partakers of him, who *was made of God the father for vs wisedome, righteousnes, holines and redemption, and so be saued by him.* 1. Cor. 1. 30.

Therefore though the Iewish Sabbaths were abrogated, yet it was meete that Christians should haue a set day for Gods seruice: for as Master *Zanche* saith, it may easily bee gathered both by the definition of an holy day, which is that, that is put apart from the rest for the worship of God; and also by the end for which they are ordained, which is, that men resting from all worldly affaires, might then bee the more fit thereby to worship God: *Æquum & pium esse, &c. That it is both equall and godly, that the Christians should haue their holy daies:* For as the Apostle saith, *Whatsoeuer things are honest, whatsoeuer things are of good report, if there be any vertue, or if there be any praise, thinke of those things, and do them.* Now it is praise worthie to come together to heare the word of God, to receiue the Sacraments, to pray together, &c. therefore there must needs be daies appointed for them. The Gentiles were taught it by the light of nature, (as we haue seene) the word of God doth teach it vs much more: for seeing that *all things in Gods worship must be done in good order*, therefore there must bee daies appointed for it: vnlesse wee will bring in all kinde of disorder into the Church of God, than the which there is nothing more displeasing vnto him: for he is and will be knowne to be the God of order & not of confusion, as the Apostle saith. *Prouide merito &c. Therfore* (as it followeth in the words of the said *Zanche*) *not without iust cause the Church of God hath alwaies had and kept her holy daies, euen from the beginning of* Zanch. in 4. mandat. Phil. 4. 8. 1. Cor. 14. 40. Zanch. ibid.

the

the world; on which all of them did come together, religiously to celebrate the worship of God, and all daies haue not bin alike vnto them. Thus still to obserue some daies, and to keepe them holie is not Iewish but Christian: for those places (Gal.4. Ye obserue daies, and Coloss.2. Let no man condemne you in respect of an holy day, or of the Sabbath daies) doe condemne none, but those that by the law of Moses were imposed vpon the Iewes: but that there should be some daies appointed and kept for Gods worship, is no where forbidden. Nay, it appeareth that they did appoint, and vse the first day of the weeke: therefore vnlesse we will make the Apostle contrary to himselfe, we must confesse, that in those places his meaning is not to teach, that the Church should haue no daies holy at all different from the rest. And S. *Hierome* vpon these words of the Apostle, *Ye obserue daies &c.* moueth this question: *Si dies obseruare non licet, &c. If it be not lawfull at all to keepe any daies holy, then we commit the same fault in obseruing the Lords day, which he blamed in them:* and there he maketh this answere himselfe: *That we doe not obserue the same daies, that the Iewes doe, but others; for we keepe not the Passeouer, and the feast of vnleauened bread, but the day of Christs resurrection:* and so for the cleering of vs thinketh it sufficient, that wee keepe not the same daies: though this ancient father, with the other of later time, hold it necessarie that we Christians should still keep holy some daies, and that wee are as much bound to them, and doe stand in as great neede of them, as euer any people did.

Gal.4. 10. Coloss.2.16.

Hierom in Gal.4.

If there were no Sabbath, Gods worship would be altogether neglected.

And indeede, what would become of vs, if wee had not the Sabbaths? For that I might not speake of the wicked, who vpon the sixe dayes seldome or neuer pray, neuer reade the word, neuer giue themselues to any good meditation or conference of the Scriptures, (as the things not appertaining to those dayes) but are wholy possessed and carried away with the profits and pleasures of this worlde, as it were with a streame; yet through Gods merciful ordinance are driuen to heare vpon the Sabbath, and doe that which otherwise they would not; whereby happily some good is wrought in them, or else they are left more without excuse

before

before Gods iudgement seate, to their iust condemnation: That I might not speake of these: we may pitifully behold the children of God themselues, many times neglecting the publike and priuat exercises of religion, euen of the word and prayer in the weeke daies, being partly distracted in their callings for want of heauenly wisedome, to diuide out their times; and partly hindred by that vntowardnes and vnaptnes, that is in their nature to all goodnes; and partly by a careleſſe forgetfulnes (the world thrusting it out of their mindes, and the diuell stealing it away) whereby they do not so grow in the graces of God as they might: therefore they are too too vnthankfull, if they doe not acknowledge with thankes this vnspeakeable benefite of the Sabbath, in which God hath commaunded them for their good to supply their former wants; to make vp the breaches (as it were) of the other daies; & to build vp the decaies of them; & to do that wholy, which before they did but in part, & to doe that an whole day, which before they did but by peeces; & to do nothing but that, which before they ioyned with other things; that so they might come to ỳ happines which God would haue thẽ, and to the which otherwise they could not come. For lamẽtable experience in thẽselues doth teach them, that though they obserue the Sabbath neuer so diligently, according to Gods good commandement: yet by reason of sinne (which is so bred in the bones, that it wil not out in the flesh) they finde themselues failing in many duties to God and men; verie vntoward many times to those that they doe, and so corrupting them; falling into many sinnes, prone vnto a great many moe, and so hardly with great striuing to keepe an euen course of life; that in their consciences they doe assuredly subscribe vnto this truth, that if there were no Sabbath at all, they were most miserable, and should become like vnto the rest of the world. And so let vs conclude this matter, confessing and acknowledging vpon the premisses with all the Church of God, (to the stopping of the mouthes of them that gainsay it, the iust condemnation of them that enquire not after the

trueth of it, and the praise of our God) not onely that the Sabbath ought to be continued, but that wee take it as a principall mercie, that the Lord hath reserued it vnto vs. As the Prophet speaking of the great blessings of God bestowed vpon the Iewes, vnto other addeth this, that he gaue them his worde, and his Sabbaths: saying, *I gaue them my statutes, and declared my iudgementes vnto them, which if a man doe, he shall liue in them: Moreouer also I gaue them my Sabbaths, to be a signe betweene me and them, that they might know, that I am the Lord, that sanctifie them.* So that though this be an inestimable benefit to haue the law and word of God, of which the Psalmist saith: *He shewed his worde vnto Iaakob, his statutes and his iudgements vnto Israel: Hee hath not dealt so with euerie nation, neither haue they knowne his iudgements: Praise ye the Lord*; willing them to praise God for it: yet this is an increase of Gods mercie, to haue his Sabbaths also, that by the continuall vse of the worde and other parts of Gods worship vpon that day, they might serue God, and so find by experience, that it is he that sanctifieth them.

Ezek. 20. 11. 12.

Psal. 147. 19. 20.

Now it remaineth that I should descend into the particulars of this Commandement; which also I would presently doe, were it not that certaine obiections which men make against this trueth (which doubtles also may arise in your mindes) did lye in the way, which are first to bee remoued: wherein generally we are to bee aduised and carefull how at any time we dispute against any trueth plainely proued; and when the doctrine is substantially confirmed, how wee stand reasoning against it; which as I haue often taught, so I take it to bee a safe way, least *when we will not receiue the truth in loue, that wee might be saued, God giue vs ouer to effectuall illusions, that wee might beleeue lyes*: then shall we thinke euery shew of reason, that either our owne corrupt vnderstanding shall teach vs, or any wicked man shall buzze in our eares (the diuel working in both by Gods iust iudgement) to bee of more force for the ouerthrowing of that which is taught, then all that hath beene spoken, or

It is dangerous to reason against a knowne truth.

2. Thess. 2. 10. 11.

can

can be to vphold it. But if in this case any reason be offered vnto vs, let vs first of all suspect it, and draw our hearts to a misliking of it, so shal we be fitter to reason against it, as the Apostle teacheth vs in many places, and namely in the 6. to the Romanes, *Shall we continue still in sinne, that grace may abound? God forbid.* As if he should say, fie vpon that, God keepe vs from it. Secondly, let vs know that though wee cannot answere the doubt, that yet wee must not giue ouer our perswasion in the trueth. For if it bee a principle in Philosophie, *that a foole may obiect more sometimes then a wise man can answere*, much more is it true in Diuinitie, that wee hauing sinne in vs out of measure, and the spirit of God but in measure; the one can teach vs to obiect or conceiue more against the truth, then by the other we shall bee able to answere and say for it. Last of all, let vs say with the Apostle, *I can doe nothing against the trueth, but for the trueth:* and therefore that wit and reason which wee haue, let vs rather spende it in learning the proofes to maintaine the trueth, (which is the safest way to continue in it) then to intangle and (as it were) to snarle our selues in those doubts against the trueth, which as they be many, so are they intricate, endles, and dangerous. Rom. 6. 1. 2. Cor. 13. 8.

But concerning the obiections against this special truth, my purpose is not to meete with euery one of them, (for I know them not, neither can any man) for as the trueth is one and certaine, so errors are infinite and without number; in so much that looke how many men there bee in the world, so many obiections there may be made against one principle in religion; and so many more, as that euery man may haue an infinite number, and as it were a world of doubtes within himselfe: yet some I will briefly remember and those especially, which I haue obserued to be most rife in the mouthes of that people, with which I haue had most dealing in this matter.

First of all, they ignorantly say, (as all obiections do arise from the ignorance of the truth) that the Sabbath is a Iewish thing, belonging only to that people, and so not appertaining Obiect. 1. The Sabbath belongs onely to the Iewes.

ning vnto vs. Against which, all that that we haue alreadie ſpoken and heard, doth moſt euidently and openly, and (as it were) with a lowd voyce ſpeake: For it hath been ſubſtantially prooued, that this Commandement did no more begin with the people of the Iewes, then any other: nay, that it was 2000. yeeres and more, before euer they were a people, and it hath continued now almoſt 1600. yeeres in the Church, ſince the Iewes were no people: and when all Iewiſh things haue been abrogated, onely this hath continued ſtill in the Church, in his owne proper force, that it might appeare, that it was of a nature farre differing from them, hauing neither beginning nor ending together with them.

Anſwer.

And this is that which a learned man ſaith, (when hauing before ſpoken of other feſtiuall daies of the Iewes now abrogated) hee addeth: *Sabbathum autem dierum ordinarium & perpetuum, &c.* But the ordinarie and perpetuall Sabbath of daies, that is the ſeuenth day, (by this name oppoſing it to the Sabbath of weekes and yeeres) *is not to bee reckoned among the figures and ceremonies of the Iewes, both becauſe it was ordained in Paradiſe before the fall of man for the worſhip of God, and alſo it is commanded in the Decalogue, which containeth in it nothing ceremoniall, nothing typicall, nothing to be abrogated:* for in that I hold the poſition of the Schooleman to be true: *The precepts of the Decalogue are* (indiſpenſibilia) *not to be diſpenſed withall.* And therefore the vrging of this cõmandement vpõ the Church of God at this day ſo ſtraightly, is not to bring thẽ into the intolerable bõdage of the Iewes, from which they are deliuered by Chriſt; nor *to lay vpon them that yoake which neither they nor their fathers were able to beare:* but to challenge them with that ancient obedience, which God alwaies required at their hands, and from which they were neuer free. Nay to ſhake off our obedience to that, whereunto the Church hath alwaies yeelded, vnder this pretẽce in ſo weightie a matter, is to abuſe our liberty, to turne it into licentiouſnes, and to ſet open a window vnto all kind of prophanenes.

Wolph. Chronol. lib. 2. cap. 1

Thom. 1ª. 2ª. quæſt. 100.

Act. 15. 10.

And whereas some haue further thought, and obiected, that this commandement of the Sabbath was altogether ceremoniall, and therefore now iustly abrogated with the rest of the ceremonies of *Moses*; and so thinke that there is no neede of the Sabbath, further than the Church shall take order for it, whereby they haue set open a wide doore vnto all kinde of loosenes and Atheisme, to the great dishonour of God, and the hurt of his people: I would haue them first of all consider, that if that position of theirs bee true, then there should bee but nine morall Commandements, which were to disturbe the whole law; for as wee haue the iust diuision of the set down in the Scripture, that they were written in two tables; so the full number of them, that they were tenne, so many, and no more: therfore as we may not vnite them into one Table, so wee must not contract them into nine Commandements. For *Moses* hath thus shortly comprehended them both: *Then the Lord declared vnto you his couenant, which he commanded you to doe, euen the ten Commandements, and wrote them vpon two tables of stone.* And therefore it is thus commonly receiued of all, and that from the words of the text, that there are tenne: and so this is not the computation of the Church, which might be altered, but of the Lord himselfe: which cannot stand if this fourth commandement bee made ceremoniall, vnlesse wee will mangle the commandements, and cut them in smaller peeces than the Lord himselfe hath done; euen as *the Papists also haue presumed to doe*, when as they haue subdiuided the last commandement, and made two of one to fill vp the number: forbidding in the former to couet our neighbours wife, and in the latter, to couet any part of his goods. Secondly, if it be ceremoniall, I marueile y it is not rased out of the two tables, as some other haue been, that haue bin thought falsely to be ceremoniall; and as it should be indeede, if it were of that nature. And vpon this false surmise the Papists haue left out the second commandement, wherin grauen Images are forbidden, because it was so directly against them: euen as some other would gladly put out the

Obiect. 2. The Sabbath was ceremoniall, and therefore now taken away.

Answer 1.

Deut. 4. 13.

Canis. Catechis. quest. 18.

Answer 2.

fourth commandement, because it standeth too much in their way. But let vs heare what answere is giuen them by the reuerend Martyr Bishop *Hooper*: *I wonder* (saith he) *that some, who are not ignorant of the tongues, follow not the truth of this text, but make the commandement, that forbiddeth Images, a precept ceremoniall; for all the commandements are of one vertue and strength: therefore if one be in effect ceremoniall, so may others be.* Thus by his iudgement if wee admit a ceremonie in one, why may not the Papists, the Familists, or the Atheists, thrust in a ceremonie in the other: as to make the fifth commandement also of honoring father and mother, to which is annexed a promise of long life in the land of Canaan, to be altogether ceremoniall? Thirdly, if the Sabbath was appointed in Paradise, and before there was any sinne, as some godly men, and that of sound iudgement do hold, and so before there was any Sauiour spoken of, wherof should it be a ceremonie? We know that all ceremonies were appointed principally to shadow out Christ to come; but so was not the Sabbath, for the principal end of it, euen from the beginning was to keepe in memorie the creation of the world, and that men might haue a conuenient time to serue God in: but the Sabbath, and the end of it was knowne vnto *Adam*, before his fall, when no Sauiour was to bee expected; euen as marriage also was ordained in mans innocencie. Fourthly and last of all, this commandement is properly and truly morall as well as the rest, and not ceremoniall. For the morall law is that which doth properly and of it selfe informe mens manners, as the word it selfe doth import: informe, I say, and certifie them either concerning true religion towards God, or in their duties to men: but ceremoniall is that, which is added for a time in some respect to some persons for an helpe to that which is morall. Besides, the Lord himself doth thus distinguish the morall from the ceremoniall, and sheweth which were of the one nature, and which of the other; when *Moses* thus speaketh of them both: *Then the Lord declared vnto you his couenant, which he commanded you to doe, euen the tenne Commandements.*

Bishop *Hooper* vpon the commandements.

Answer. 3.

Answer. 4.

A difference betwixt the morall and ceremoniall law.

Deut. 4. 13.

mandements, and wrote them vpon two tables of stone. And the Lord commanded me the same time, that I should teach you ordinances and lawes, which ye should obserue in the Land, whither ye goe to possesse it. Where he maketh a plaine difference betweene those that God gaue in his owne person, which were the tenne Commandements; and those which hee gaue by *Moses*, which were the ceremoniall lawes. Euen as it is set downe also plainly in the chapter following, where hauing reckoned in order the tenne Commandements, he addeth this: *These words the Lord spake vnto all your multitude in the Mount out of the middest of the fire, the clowde, and the darknes, with a great voyce, and added no more thereto: and wrote them vpon two tables of stone, and deliuered them vnto me.* Where he maketh this proper vnto the tenne morall Commandements, that they were both pronounced from heauen by God himselfe, and also written in two tables of stone, and so were none of the other: for he added no more vnto them. The ceremoniall law then was giuen immediatly to *Moses* from the Lord, and by his ministerie to the people: but the morall law was giuen immediatly by the Lord himselfe to all the people. And *Irenæus* shewing that no part of the Decalogue is taken away by the comming of Christ, saith, *That God did pronounce that vnto all alike: but the other lawes were giuen by Moses vnto that people.* Where hee maketh these two differences of these lawes; The one in the giuer of them, as the Lord and *Moses*: the other in those to whom they were giuen: as the one giuen by God vnto the Iewes, the other giuen by *Moses* to all the people: and so concludeth, that *the former are naturall, and common vnto all*, of which number is the commandement of the Sabbath. But some doe thinke that though this commandement bee not wholy ceremoniall, and so altogether to be abolished, yet in some part it is: and so teacheth the Doctor of Schoole-diuinitie, who first saying, that *precepta Decalogi omnia sunt moralia*, that *all the commandements of the Decalogue are morall*: wherein hee saith true; afterwards correcteth himselfe without a cause:

Chap. 5. 22.

Iren. contra Valent. lib. 4. cap. 13.

Thom. 2. 2. quæst. 100. art. 3.

Obiect. 3. The fourth commandement is partly morall and partly ceremoniall.

saying, that *this fourth cõmandement is partim morale, & partim ceremoniale: partly morall, and partly ceremoniall:* and other Diuines more sound than he, are of ỳ iudgement also. Whom though I will not greatly gainsay, yet I do not see how they agree with themselues, in making all the tenne Commandements morall, that is simply and of their owne nature, and yet to make the fourth commandement partly ceremoniall. And besides, I would aske them this question, whether that these two, *Morall and Ceremonial*, be not *membra dividentia*, as they call them in the Schooles: that is, two

Answer. 1.

seuerall kinde of lawes: which if they be, then the one cannot be the other, *neque hoc de illo praedicari*, as they say, that is, be confounded in themselues: vnlesse we will go against a rule in reason, that *membra dividentia non possunt confundi*, that is, that two seuerall and distinct kindes of any thing should become both one: as that the same law should be partly morall, and partly ceremoniall: no more the same liuing creature can be partly a man, & partly a beast, which are *distinctae species animalis*, that is, seuerall kindes of a

Answer. 2.

liuing creature. And moreouer, if it bee so in this, why may it not be so also in some other commandements, as that the second should be partly morall, and partly ceremoniall, as was said before? Now if they meane it to bee partly ceremoniall, because that in it were included all the Iewish Sabbaths, as their seuerall festiuall daies, and the new Moones, which are abolished: It is to be answered, that besides that those which doe vrge this, and hold it to be partly ceremoniall, doe not vrge it in this sense, in which we might easily yeeld vnto them, though the speech were somewhat improper: then in the same sense might the second commandement also bee called partly ceremoniall, because of the whole outward worship of the Iewes in some sort included in that commandement: but yet none of sound iudgement doe so speake, or write of that; why should they then doe so of this?

Answer. 3.

But to come more neerely to the question: Many of sound iudgement and great learning do hold, that though

the substance of the commandement be morall, yet there is something in it that is ceremonial, which is taken away. Against whom though I wil not oppose my selfe, yet because that euen among them it is not agreed what those things be, and wherein the ceremonie of the Sabbath lieth, if there be any, I may without suspitiō of affecting any singularitie examine those things wherein, as they say, the ceremonie doth cōsist. And heere first of all to let passe them of the heresie of the Family of Loue, whose iudgements are wholly corrupted, and hold the whole fourth commandement to be ceremoniall, that is, cleane to be abolished, so that no set day at all should now be kept vnder the Gospell, but all dayes alike, and so they after that they be once illuminated, to keepe a perpetuall Sabbath in abstaining from sinne; we come vnto the next neighbors the Papists, who in this differ not much from them: for besides that the *Iesuites* in affirming, *that the obseruation of the Lords day standeth vpon no other ground, then other holy dayes do, euen the bare authority of the Church, do seeme to hold that the fourth commandement is not in force, but is taken away, as ceremoniall:* for if it be warranted by the perpetuall equitie of that commandement, what neede the authority of the Church interpose it selfe for the establishing of it? The Canonists also grounding themselues vpon the authority of the Schoolemen, and namely. *Couarruuias* auoucheth, *that it is wholy in the authority of the Pope, and namely that it was a decree of Pope Syluester, and to that end he alledgeth the saying of Thomas, Dies Dominicus est iure humano, &c. The Lords day is grounded vpon the authority of man, and is appointed by the Church.* So that they seeme to make none account of the cōmandement, as though it were taken away with other ceremonies, but only for the retaining of it do rely vpō the authority of the Church. But to let these passe, we come to consider of the things in this commandement, which they make to be ceremoniall, and these they make to be either the day it selfe spoken of in the commandement, or the rest which is to be obserued on that day, or both. And for the ceremonie of

Rhem. Test. Apoc. 1. 10. sect. 6.

Couarr. lib. 4. cap. 19. Tom. 2.

Some place the ceremony in the obseruation of a set day.

of the day there is great diuersitie of opinions, and therefore I thinke that they may be produced and scanned. The first is that which is furthest from the truth, as of the Papists, for *Thomas* saith, that *this commaundement is morall indeed, in respect that a man must haue a time to rest in body, and to serue God; but it was ceremoniall in that there was a speciall day appointed vnto them*: for he holdeth that it is altogether in the authority of the Church to appoint dayes vnto men for Gods seruice, and that by the Scriptures they are not bound to any one more then to other. Which if it were true, then they must needs graunt also that either this set day which we now keepe may be taken away, and that we are not bound to any one certaine by the Scriptures, as indeed they do: or else if we be, and do indeed keepe this set day that we do by vertue of the Scriptures, then it shall be lawfull for vs at the least to retaine some part of the ceremonies, euen a set day for Gods worship.

Thom. 2. 2. quest. 100. artic. 3.

The second opinion is of those, who hold, that the obseruation of the seuenth day is ceremoniall; and so that is now taken away, and that it is lawfull for the Church to substitute in the roome of it the ninth, or tenth, or any other. For answere vnto which there shall be more said hereafter, when we shall specially handle what day ought to be kept, where it shall by the grace of God appeere, that the number of seauen must alwayes be retained. For whereas they say, that *the obseruation of the seuenth day in the Church of God, and namely of that seuenth day which they now keepe, hath no more authority then Easter, Whitsuntide, and other festiuall dayes: and yet againe they affirme that the Church shall not do well to change it: yea that the Spirit of God which ruleth it will not suffer the Church to do it, seeing it hath been so long kept, and of so many holy Fathers.* And thus he doth expound the words of Aquine, *Vetere lege quatenus ceremoniale: The seuenth day was commanded to be kept by the old lawe, so far forth it was ceremoniall: but as it was morall, only some time of rest from seruile labour was appointed to be ordered, and put downe by the Bishops*, namely as he meaneth it, by

Others in the seuenth day.

Conar. lib. 4. cap. 19. Tom. 2.

the

the Bishops and Popes of Rome: and thereupon he inferreth himselfe a little after: *Licet ius Pontificium: although the lawes of the Bishops can not derogate any thing from this, but that there must be some dayes appointed for religion; yet which those daies be, and how many in number, properly pertaine to the Pontificiall and Canon lawe.* For answere vnto them we say, that if it can be prooued that not only a set day is still required, but also that the seauenth day must alwayes inuiolably be retained: this surmise of a ceremonie to be in a set day, and namely in the seauenth day, which they affixe vnto this commandement falleth vnto the ground. To them therefore we oppose the sounder Diuines, who constantly affirme, that the seauenth day is morall, and contained in the substance of the law, and is neuer to be changed, but that as during the lawe the seauenth day from the creation was to be solemnized: so in the time of the Gospell the day of Christes resurrection, and the seauenth day from that alwayes is to continue to the worlds end.

The third opinion is of those, who holding according to the truth that the seauenth day is perpetuall, yet affirme that that seauenth day which the Iewes kept was ceremoniall, and therefore at Christes death taken away, as other ceremonies were, and hath neuer since been reuiued: whom though I will not impugne or gainesay, yet I may propound these interrogatories vnto them. First when this began to be a ceremonie? If they say at the first, I do further demaund whether that this day was not made knowne vnto *Adam* in Paradise, and that before his fall he knew not the seauenth day of rest as well as the sixe dayes of labour, where *the Lord bade him dresse and keepe the garden*: and thirdly whereof this seauenth day (I speake not yet of the rest of the day) but this seauenth day, whereof was it a ceremonie? and what it did shadow out? as all ceremonies did prefigure something to be fulfilled in Christ, and therefore when he came they had an end. Besides this I may boldly professe, as knowne vnto all men, that that seauenth day was ordained by God for the memory of the creation of the

Some place the ceremony in that seauenth day which the Iewes kept.

Gen. 2. 15.

the world in sixe dayes, and therefore it was to continue to this end as long as the old world stood: but when Christ did renue the world by his death and resurrection, the memorie of the former, together with the day was swallowed vp as it were by the day of Christes resurrection, and so there was some cause of the taking of it away at Christes comming, though it were not ceremoniall, because the end for which it was first appointed did now cease, and so though that seauenth day be called *signum*, *a signe* of something, yet it doth not thereupon follow that it was a ceremonie like vnto those which God appointed to *Moses*. For as *Athanasius* sayth, *Sabbathum est signum, vt scitur dies creationis, The Sabbath is a signe to know the day and time of the creation*: so that it was a signe of a thing past, but not a figure of a thing to come. And so in that sense may ỹ Lords day which we now keepe, be still called a *Signe*, namely, of the redemption of the world, that is, a thing to put vs in mind of it. And so the cause of the abrogation and change of that seauenth day might be, not that there was any ceremonie in it, but something else, as namely that the first world was ended for the memorie of creation, whereof it was first appointed by God.

Athanas. in Matth. 11.

Some others do hold, that the *rest* commanded in this commandement was ceremoniall, and therefore now that we are not so much bound to this outward rest and quietnes as the Iewes were. To whom it may be answered, that first of all rest from all bodily labours still is required, and must be performed, for that end and purpose for which it was first ordained, both that thereby we might follow the example of God, who after his sixe daies labour in creating the world, did rest vpon the seauenth day: and also that being set free from all worldly cares, we might be the more fit to attend vpon Gods worship, which whiles we are at our bodily labours we can not do in any tolerable measure, in so much that *Adam* and his posterity, if he had continued in his first innocency, should both haue kept the Sabbath, and to that end should haue giuen ouer his labour in the garden,

Some place it in the *Rest* of the day.

garden, and so rest is morall, and must continue still, though the ceremonies haue ceased, and should haue been performed, though by the fall of man there had been no need of ceremonies at the first. But it may be they stand not so much vpon *rest*, as vpon the strictnes and precisenes of it, which they make to be Iewish and ceremoniall; and so though vnder the Gospell we be still bound to rest for the abouenamed causes, yet not so strictly and exactly, and in so many things, and vnder so great punishment as the Iewes were. And to that end they alledge, that they might not kindle a fire vpon the Sabbath day, nor dresse any meate, no nor gather a few sticks, and so forth. Concerning whom, seeing that they place the ceremonie in the precise obseruation of the rest, they seeme to be of this opinion, that rest is still required, so that we take liberty inough to our selues, and be not too strict and precise that way: Why may we not then obserue other ceremonies of the Iewes, so that we be not precise in them? Besides we see how in the booke of Deuteronomy *Moses* doth often call vpon the people for a diligent and carefull obseruation of the commandements of God with all their heart, with all their soule and strength: and he willeth them to beware and take heed that they obserue diligently all that he commanded them: so that if rest be commanded of God, it must be very strictly and not loosely kept: and the Apostle willeth vs to walke *exactly, precisely and circumspectly, not as fooles, but as wise*: making this a propertie of a godly wise man, to walke precisely and not loosely in all the commandements of God. And for the other instances of not making a fire, or dressing of meate, or gathering of sticks, they are hereafter handled in their seuerall places, where it shall appeare, that in all these the Iewes ordinarily had as much libertie as we, yea and that in all other things we are as much restrained as they, and that they had as much liberty as we, and that both we and they are vnder, as it were, one and the same longitude and latitude of this commandement: for this commandement was giuen out in expresse words from the beginning,

Others in the precise strictnes of that Rest.

Ephes. 5. 15.

ginning, and when they were pronounced from heauen, they were vttered in the ſame words: and now vnder the Goſpell the words are not changed, therefore they muſt carry the ſame ſenſe ſtill. But admit it were a ceremonie, what doth it repreſent vnto vs? and what was the body that this doth ſhadow out? The anſwere is ready and at hand, namely firſt of all to reſt frō ſinne: for as vpon the Sabbath they were commanded to reſt from all bodily labour, ſo thereby they were taught to reſt from ſinne, which is our owne naturall and proper worke: and to name one among the reſt, ſo ſaith Danæus, *Significat ab omni opere vitioſo: The Sabbath doth ſignifie thus much vnto vs, that they which will truly worſhip God, muſt abſtaine from all ſinne, which is properly our worke.* For anſwere vnto which though I do not deny but that in ſome ſort it was a ſigne of our ſanctification, and namely in reſpect of the meanes that we haue them, whereby God doth ſanctifie vs, and that it was appointed ſpecially for the ſeruice of God in thoſe meanes, by the carefull vſe of which we might know by experience, that the Lord would ſanctifie vs, as is ſaid both by the Prophet *Moſes* and *Ezekiel*, of which places alſo we ſhall ſee more hereafter: yet I thinke that it will not be ſo eaſily granted that it was in this reſpect of the ſame nature, that other ceremonies of waſhing, and purifying, and ſuch like were, which were ſpecially giuē vnto the Iewes to further them in this thing. But it was a *Document*, that I might ſo ſpeake, or a certaine thing that ſhould teach them this, yet not figuratiuely, or ceremonially, as other things did, but rather morally. For though it be called in the Scriptures *a ſigne*, and euery *ceremony and figure is a ſigne*, yet euery ſigne is not a figure. As in the Sacrament the bread and wine are ſignes of the body and bloud of Chriſt, as really broken and ſhead for vs, and not figures of any thing to be performed hereafter: ſo that ẏ Sabbath is a ſigne, that is, a pledge of Gods good will vnto vs, whereby we ſhould learne and know what he is vnto vs, and what we ſhould be vnto him: euen as the creatures in the Sacraments are ſignes of Gods

They ſay, that bodily reſt was a ſigne of reſting from ſin.

Dane Ethic. Chriſtian. lib. 2. cap. 10.

Exod. 31. 13. Ezek. 20. 12.

A difference betweene a ſigne and a ceremonie.

fauour

fauour to vs, and of our duties vnto God, and yet they are neither figures nor shadowes. For whereas a figure betokeneth a thing afterwards to be receiued, (as we take the ceremonies and figures of the law) a signe may both signifie a thing afterwards to be done, and also assure vs of a thing alreadie performed: and therefore though the figure ceaseth, when the truth of it commeth, yet the signe and the thing signified may be ioyned together, and both of them serue for a present vse. And therefore the Sabbath though it be a signe of our dutie to God, it may well stand with the performance of it vnto him: nay, because wee had neede continually learne, how good God is to vs, and how dutifull againe we should be vnto him; and we can neuer learne this sufficiently, that we might beleeue and doe accordingly; and the Lord hath appointed the Sabbath to be a continuall and most famous signe to teach vs both these: I am perswaded, that euen therefore it ought alwaies to continue: and that this signe once set vp by God himselfe to this end, should neuer be pulled downe, euen therefore because it is his signe; without the which, as without a bright shining light in the middest of darknes, we should euer be ignorant both of Gods goodnes to vs, and of our duties vnto him: as appeareth by the Heathen and vngodly. Whereas through his goodnes by the helpe of this signe, as it were by a loadsman, we are in some good measure of truth directed both vnto the one and the other, as appeareth by all those who most purely and sincerely obserue this day. Therfore to conclude, I doe most willingly acknowledge, that this was one principall end, for which the Sabbath was ordained; euen that thereby we might be sanctified through the pure vse of Gods worship vpon that day; and that this should be the fruite of our resting, & sanctification of the day; without the which, all ỳ we do is to no purpose, as shal bee more fully declared in the second booke: yet that it should bee such a signe and ceremonie of this, that should iust either of the like nature bee abrogated at the comming of Christ, I see no necessitie, as yet, to euince that.

But

And of our eternall rest in heauen.

But they say further, that to rest vpon the Sabbath was a ceremonie to represent the eternall rest, from all labours and afflictions in the kingdome of heauen: wherein I willingly yeeld vnto them so farre, that there is a resemblance betweene the one and the other; and namely, that as on this day wee serue God from morning to morning, if wee keepe the day holy, as we should, and yet withdrawne, and interrupted with many bythoughts, and secret distractions: so in heauen being freed from all worldly, and carnall affections and troubles, we shall more wholy and continually serue the Lord. And so doth S. *Ambrose* allude vnto it, when he calleth *Vitam eternam magnum Sabbathum: Eternall life, the great Sabbath:* that is, as here we doe serue God a little and in part vpon the Sabbath, so there more perfectly, and for euer. And S. *Augustine* calleth it, *Sabbathum maximum, non habens vesperam: The greatest Sabbath, which hath no night:* and that he doth in that whole treatise speak of the Sabbath, not as a figure of the kingdome of heauen, but by the way of allusion, that it doth somewhat represent it vnto vs, it appeareth by his words following: *Dies septimus etiam erimus ipsi: We our selues shall be the Sabbath day, when we shall be repleniſhed with the blessing and holines of it.* Where it is easie to see, that he speaketh improperly: and afterwards he calleth our best workes, seruile, if we trust vnto them, which are not to be done vpon the Sabbath: that is, for them we can look for no reward in heauen, where the great Sabbath is. His words are these: *Nam & ipsa bona opera: For euen our very good workes, seeing that they are knowne to be Gods, rather than our owne, they are imputed vnto vs, that we might attaine vnto this Sabbath* (namely in heauen) *because that if we would ascribe the to our selues, they are seruile workes; of which it is said, that on the Sabbath thou shalt doe no seruile worke at all.* And that hee doth but allude vnto the Sabbath, it is further manifest by his words following: *Ipse etiam numerus aetatum: And the very number of the ages of the world, as it were of daies, if they be counted according to those diuisions of time, that are expressed in the Scripture, this Sab-*

Ambros. in Psal. 119.

August. lib. 22. de ciuit. Dei cap. 30.

hath in heauen will more euidently appeare, because it is found to be the seuenth: that the first age, as it were the first day, might be from Adam vnto the flood; and so goeth on, cõparing the ages of the world to the daies of the week, vntill he come to the time of the Gospel, and the age wherein himselfe liued: and maketh vs the sixt age, as it were ỹ sixt day, and then inferreth: *Post hanc tanquã in die septimo requiescet Deus: After this age of ours God will rest, as it were vpon the seuenth day: whẽ he shall make that seuenth day, which wee our selues shall be, to rest in himselfe.* Where we see, that he maketh both heauen, and our selues to be a Sabbath by an allusion or figuratiue speech; because in heauen for euer wee shall rest. And then he thus concludeth: *Hec septima erit Sabbathum nostrum: This seuenth age shall be our Sabbath, whose end shall haue no euening: but it shall be the Lords day, as it were an eternall eight day, which being made holy by the resurrection of Christ, doth prefigure eternall rest not onely of soule, but of bodie.* Thus farre S. *Augustine*, who, as wee see, maketh this Lords day, which we now keepe, a figure of our eternall rest in heauen, as well as the Sabbath of the Iewes. Which if it be taken in the proper signification, then the figure by the change of the day, is not taken away, but remaineth contrarie to the nature of of all other figures; whereby it is euident, that his meaning is, that by alluding to the nature of the Sabbath, we might learne what is reserued for vs in time: and in that sense, that it teacheth vs such a thing, I may easily grant both the one day and the other to be a signe: or in this large signification a figure also, that is, a resemblance of it: but not therefore to bee abolished, or to bee in the number of those ceremonies, which being meerely representatiue, were taken away, when the bodie came. And so to end this matter, though vpon all the premises I will conclude nothing, lest I should seeme to oppose my selfe vnto some learned men, which is farre from me; for I do most willingly submit my selfe, and all my labours to the iudgement of others, and namely to *the most reuerend Fathers and learned Diuines* of these Churches of *England and Scotland*, of late most happily vnited

August. ibid.

vnder the name of *Great Britaine*, by the iust title and inheritance of our high and mightie Prince King *Iames*, our gracious Soueraigne, whose life, health, and honour, God long preserue, and increase: yet I may safely say, both that it is sound diuinitie, to hold, that both the obseruation of the seuenth day, and also the precise resting from worldly affaires is morall, and there can be no danger in that; neither is there any thing in the commandement, that might intimate it to be ceremoniall, that either of these should be aboliſhed, or the obseruation of them in any part diminiſhed. For this is that that is to bee feared, lest that whiles wee seeke out what is ceremoniall in this commandement, wee thinke thereby that we are the lesse bound vnto it: for let a man call vpon one to make conscience of the seuenth day, and of resting from labour on it, they straight way reiect it with this, that that were to Iudaish, that were to bring vs to the obseruation of their ceremonies. And wee may see by the Schooleman, whither we may be caried, and vnto what loosenes, if we admit of euery imagined ceremonie in the commandement of the Sabbath. For he saith, that this commandement is morall, *Saltem ad hoc: At the least in this one point, that thereby a man is bound to rest some time (siue diei, siue horae) either daies or houres, and to bestow them vpon Gods seruice.* So that vpon this ground, that the commandement is partly morall, and partly ceremoniall, we see whither he is caried: euen to thinke, not only that men are not bound to the seuenth day, but may keepe the eight, or tenth, yea the twelfth, or thirteenth; but not so much as to any one day, but now and then to giue some houres vnto God, and that is sufficient. And this is that indeed which they seeke, that stand so much vpon the ceremonie of the Sabbath, to see how they may get an euasion from the carefull sanctifying of the Lords day: for giue them as much libertie as you will, and that likes them well, and is euangelicall: but restraine them neuer so little, that they cannot away with; it is Iewish and ceremoniall. But as Master *Iunius* saith: *Quoad substantiam suam haec lex naturalis &c. The substance of this*

Thom. 1. 2. quaest. 100. art. 3

Iunij prolect. in Gen. 2. 3.

law

law is naturall, and therefore it is placed in the fourth precept of the Decalogue: as that which is to be obserued of all men alike. That which is naturall, namely that euery seuenth day should be kept holy vnto the Lord, that still remaineth: Quod positum &c. That which is positiue, namely that day, which was the seuenth day from the creation, should be the Sabbath or day of rest, that is now changed in the Church of God. Where we see, that hee maketh not that day, though changed, ceremonial, but positiue, that is, set downe and named by the Lord from the beginning aboue the light of nature: in stead whereof Christ hath named another day, and so the substance of the law remaining, this day is made positiue in the commandement. Euen as in the fifth commandement the substance of the promise was, that God would blesse the obedient to their gouernours in what place so euer they should dwell: that which was positiue to the Iewes, was the land of Canaan there noted; now that at the comming of Christ being taken away, the substance remaineth, that God will blesse them in all places of the world. And for the change of this day at the death of Christ, that doth not simply argue that it was ceremoniall, for though all ceremonies then had an end, yet all things that were then changed, were not ceremoniall: For the cause of the change of the day must bee fetched from the first institution of it, which was this, to keepe the memorie of the creation vnto the comming of Christ; at what time the world was to bee renued by his death and resurrection: which being finished as a greater worke, the memorie of it to the honour of Christ was more specially to bee continued in the Church, and aboue the other: and therefore a new day was appointed, and the other must of necessitie (though no ceremonie at all be annexed vnto it) haue an end. Not that the creation should be forgotten, but that the redemption should most of all be remembred: which doth also necessarily imply the creation; for it is the repairing of that that was first made. And so now this day is a signe of the redemption, as the other day was of the creation: or rather of them both, but of the for-

mer most principally. So that as the rising of the Sunne in the morning doth not cleane take away the light of the Moone and starres, which shined brighly all night, but doth obscure them: so the day of redemption doth not put out the memorie of the creation, but the excellencie of it is so great, that though they bee both together, yet the one cannot be seene as it were for the other; no more than the Sunne and the Moone being in the firmament together, they doe not giue both of them light together. And so the change of the day is no argument that it was ceremoniall: and generally whether there was any ceremonie at all in that commandement, and wherein it was, I am contented to leaue it as doubtfull, as I found it: onely because it is a matter in controuersie, I haue shewed in some sort, what might be said *pro & contra*; not doubting, but that a great deale more might be said on either side. It shall be sufficient for me, if by this discourse I may prouoke others to set downe the conclusion: and so in the meane time I proceede.

Obiect. 4. The Sabbath is a continuall resting from sinne.

Moreouer, whereas others are driuen to confesse, that there ought to bee a Sabbath still remaining with vs, (because they cannot deny a thing so euidently prooued in the olde and new Testament) yet notwithstanding they say, and namely the Familie of loue, it is to bee vnderstoode, not so much of any one day, nor the resting from any speciall worldly labour, as of the whole life of a Christian, and the continuall resting from sinne, which is the spirituall and true Sabbath: and so not any one day, but euery day is commended vnto vs, that in them we should rest from our owne workes which is sinne, and so keepe a continuall Sabbath, sanctifying euery day, and putting it apart to the doing of Gods holy seruice, and that alone: which if wee doe, then doe we truely keepe the Sabbath, though wee be occupied in the affaires of our calling. For this is that (say they) which the Prophet *Esay* commendeth vnto vs, when hee

Esay 58. 13. saith, that *vpon the holy Sabbath, we must not doe our owne will, nor doe our owne waies, nor seeke our owne will*, (for thus many words.

words there hee vseth) *but consecrate it as glorious vnto the Lord*: Loe, (say they) he requireth this, on the Sabbath that we should rest from doing our owne will, and this alone, which ought to be perpetuall, not restrayned to any certaine day, and therefore the Sabbath that he speaketh of, is of this nature, and of none other. And of this iudgement there are too many in the world, not onely those who vnder this colour doe abolish this day, as the Familists, and other prophane men: but also those who retaining the day, make this the principall thing in it, *to rest from sin*, (which I take to be generall to the whole law, and common to all dayes) and therefore they doe restraine these words, (*No worke, Thy worke, Any seruile worke*) vnto sinne, and make it almost proper vnto that, at leastwise principally to include it: and therefore vnder that pretence take more libertie to themselues vpon this day, then they should, *so that they rest from sinne*. And of this minde are not onely the Schoolemen, but also so many new and olde writers, that I neede not to name any: from whom (withall humilitie, reseruing their due praise to themselues) let me a while with your fauours differ in iudgement, without all suspition of singularitie, till you heare what I can say to the contrarie. Vnto this therefore we doe first of all answere, that the Prophet *Moses* doth oftentimes speake of *a set day, and the seuenth day* is oftentimes repeated, and he standeth vpon *a day*, and therefore if *Esay* bee otherwise taken, hee is against *Moses*, one Prophet against another, which cannot be: and thus by the authoritie of *Moses* in those daies his mouth might soone haue been stopped, and put to silence in this argument. Answer 1.

Secondarily, wee say that the true meaning of the Prophet in that place, is to teach the right manner of sanctifying the Sabbath indeede, and therefore hee correcteth that abuse which was among them, by name, that they straightly obseruing the outward rests had not that care of the fruitfull vse of Gods worship, which they should haue had, but either altogether neglected it, or did it but in Ceremonie. Therefore he telleth them, that all their resting was to Answer 2. To rest from sinne is the fruite of the true keeping holie of the Sabbath.

no purpose, if they did not so spend that time in the holy seruice of God, as that thereby they might bee made afterward more fit to rest from sinne, and to doe Gods will: and so doth giue them to vnderstand, that then they had sanctified the Sabbath indeede; when as thereby they were more furthered in the *spiritual rest*: not altogether taking away the Sabbath day, but shewing what fruit should come thereof, without the which the other was but an outward, and bare and vnprofitable Ceremonie. Whereunto agreeth Master *Calvin: Legitimus Sabbati vsus*, The right vse of the Sabbath must be referred to our sanctification and the deniall of our selues. Hee doth not say, that this is all in all, but that wee must make this good vse of the day, to profite thereby in mortification, and that must be the fruite of the worship of God therein, that so it may be vnto vs indeed, as it is often called in the Scripture, a signe between God and vs, that thereby we may know him, and that it is hee, the Lord that doth sanctifie vs.

Cal. in Exod. 20. 8.

And that this is the proper meaning and naturall sense of the place further appeareth, by that which goeth before in the same chapter: *Is it such a fast that I haue chosen, that a man should afflict his soule for a day, and to bowe downe his head as a bulrush, and to lye downe in sackcloth and ashes: wilt thou call this a fasting, or an acceptable day vnto the Lord? Is not this the fast that I haue chosen, to loose the bands of wickednesse, to take off the heauie burdens, and to let the oppressed goe free, and that ye breake euery yoake? Is it not to deale thy bread to the hungry, & that thou bring the poore that wander into thy house? When thou seest the naked, that thou couer him, and hide not thy selfe from thine owne flesh?* In all which words, it cannot be the meaning of the Prophet to take away the outward abstinence from the creatures of God in the day of fasting, (which was commanded in the law and the Prophets, and warranted by our Sauiour Christ afterward in the Gospell, according to the nature of it, but to shew that though they did fast neuer so much, so that their bodies were brought lowe thereby, and made weake like a bulrush; yet that their

Esay 58. 5. 6.

As also it is of keeping the day of fast.

hearts

hearts were haughtie and proude ſtill, hard and cruell to their brethren, and were not thereby humbled in their ſoules before God and men, and did not ſhew their humiliation according as they did outwardly profeſſe it by the ceremonie of faſting; did not ſhewe it (I ſay) by the deedes of loue vnto men, that all their faſting was not regarded of the Lord, neither was it acceptable vnto him. So that in both the places he ſpeaketh in compariſon (as in many other places of the ſcriptures) giuing vs to vnderſtand aſſuredly, that neither the ceremonie of faſting was allowed of God (though commanded by him) vnleſſe that afterwards by the fruites of true humilitie, they did ſhew that they had vſed it in trueth: neither the preciſe obſeruing of the *Reſt* vpon the Sabbath was pleaſing in his eyes (though neceſſarilie required by him) vnles by the power that they got thereby againſt ſinne, to reſt from it, they did declare that by the religious vſe of Gods holy ſeruice, they had ſanctified it aright, when themſelues were ſanctified thereby: ſo that he doth not forbid the one to eſtabliſh the other, but ſheweth that it is in vaine and to no purpoſe, when it is ſeuered from that end, for which it was ordained, and bringeth not foorth that fruite which it would doe, if it were rightly vſed. As wee may ſee the ſpirit of God ſpeaking thus: *Pure religion and vndefiled euen before God the father is this, to viſite the fatherleſſe and widowes in their aduerſitie, and to keepe himſelfe vnſpotted of the world.* Where his purpoſe is not to exclude all the parts of Gods ſeruice, as though no religion conſiſted in the hearing of Gods word, receiuing the Sacraments and praying: and as though if a man did leade an outward ciuill life, ſo that he could not be openlie charged with any ſinne among men, but were pitifull to the poore, then it made no matter of what religion he were, for this was all in all: but he ſpeaketh againſt the hypocriſie of ſuch, as making a great ſhew of religion, and carrying the name of profeſſors, there appeared no fruites of true religion in their liues and conuerſations, aſſuring them that all their religion was in vaine, and more in ſhew then in truth,

And it muſt be the fruit of al true religiō. *Iam. 1. 27.*

voleſſe theſe fruites did follow vpon it, as appeared by the verſe immediately going before; *If any of you ſeemeth religious, and refraineth not his tongue, but deceiueth his owne heart, this mans religion is vaine.* And ſo telleth vs, that a man may be ſayd to be of a good religion indeed, when he ſerueth God in the word, Sacramentes and prayer; ſo that thereby he is made more fit to doe all dueties vnto men, eſpecially to ſhew mercie to the fatherleſſe and widowes in their aduerſitie. So that a man can no more vnder that forenamed pretence out of *Eſay*, take away the obſeruing of *one particular day diſtinct, and put apart from the reſt to Gods vſe in his ſeruice*, and yet to imagine that the law of the Sabbath ſhould not be broken; then hee may from this other place of *Iames* conclude, that to heare the preaching of the word, to receiue the Sacraments, and to pray vnto God, are none of the things which God requireth, neither doth pure religion conſiſt in them; but as wee would rightly iudge him to miſtake the ſcripture, that ſhould vpon this, or any ſuch place (as certaine ſchiſmatikes or rather heretikes haue done) ſeuer and cut themſelues off from the publike meetings of the Church, and that manner of Gods ſeruice which is now receiued among vs; ſo wee ſay, that hee is led with ſome priuate ſenſe of his owne, and doth not wiſely conſider the circumſtance of the text, nor indifferently compare it with the bodie of the reſt of the Scriptures, which ſhall vpon that other place of *Eſay* diſanull the keeping of any *one certaine daye*, and ſo to race out (as it were) that Commandement out of the Canon of the Scripture. But that I might not ſtand too long in one thing, I will haſten to that which followeth.

vers. 26.

Obiect. 5.

Obiect. The aduerſaries of this truth haue alſo ſnatched ſomething out of the new Teſtament to impugne it, and haue left no corner vnſought, from whence they might gaine any thing, to confirme them in their error. They ſay, that Chriſt taketh it away in the Goſpell of *Marke*, and other places, where he ſaith, that *the Sabbath is made for man, and not man for the Sabbath*; therefore it muſt ſerue man, and

Chriſt hath taken away the Sabbath in the Goſpell. *Mark.* 2. 27.

not man be bound vnto it, it is at the will and disposition of man, and is to be ordered by him, and he not to be brought into the seruitude and bondage of it, in it is in his power to keepe it, or not to keepe it, and how and after what manner to keepe it, seeing it was made for him. For answere vnto Answer.
which: first I may say, as Master *Caluin* saith vpon the miracle of healing him that was sicke of the palsie, *Videndum &c. We must remember what kinde of defence Christ doth vse, he doth not say that the law of keeping the Sabbath was temporarie, and not to be abrogated, but rather doth deny that he hath broken this law.* Then the same Master *Caluin* sets downe his iudgement plainly of this matter: *Falluntur mea iudicio &c. They are deceiued in my opinion, who think that here the Sabbath is altogether abrogated, seeing the true Sauiour Christ doth but simply teach what is the right vse of it: for although he had said before, that he was the Lord of the Sabbath, yet the time of abrogating things was not yet come, because the vaile of the Temple was not rent in sunder.* And therefore we must further remember that our Sauiour Christ, being the only Prophet of the Church, and perfectly knowing the will of his father, as *being in his bosom, and his owne sent of God* into the world at that ignorant time, when the truth was so darkened by the false glosses and corrupt interpretations of the Scribes, yea almost put out, doth in this and other like places concreating of the Sabbath, interpret the true meaning of the law, bringing it into light, and redeeming it (as it were) from the thicke mists of ignorance, into which the Rabbins and Doctors of the Church had thrown it. And as in that notable sermon which he maketh, Matth. 5. 6. and 7. chapters, he doth not dispute against the law, but against their false meaning and corrupt sense, vnto which they had wrested it: so here he sheweth, that it was neuer the meaning of this Commandement, that *the rest* vpon the Sabbath day should bee so seuerely required, that for want of things necessarie, man should take hurt thereby, seeing that the Sabbath and day of rest was ordained by God for the profite and commoditie of man, and not for his hindrance,

Caluin. in Ioh. 5. 17.

Caluin. in hunc locum.

Ioh. 1. 18. & 3. 2.

and

and so iustifieth the doing of his Disciples in gathering corne, preparing and eating it, because that otherwise they should haue fainted in their iourney: for so it was, that they so followed their Lord and master, trauailing from towne to towne to preach, that they had no leisure to eate their meate, therefore going thorough the corne fields, they gathered here and there to satisfie their weake and wearie bodies. Now whereas the Phariſies that were present were offended at it, because it stood not with their tradition of resting from all bodily labour, our Sauiour Christ vpon that occasion teacheth the true manner and end of resting vpon the Sabbath (which was from the beginning) and bringeth not in any new liberrie, which was not graunted before, saying, *The Sabbath was made for man, and not man for the Sabbath*: where wee must vnderstand, that by Sabbath hee meaneth *the Rest*, euen as the word doth import; and so it is true indeede that God ordained *a time of rest* for mans sake, that he being holpen thereby, and his nature refreshed, might bee made more fit to doe the workes of God, and his owne workes in his calling. So that the Phariſies did peruert the right end of *resting*, when they turned it to the hurt of man, for want of doing such things, as the nature of man did presently stand in neede of; as how the Disciples being readie to faint, if they had not gathered for themselues, they should haue beene more vnfit to serue God in their callings. And this selfe same thing Master *Gualter* verie learnedly obserueth: *Sabbathi otium Deus hominis causa instituit*; *God hath ordained rest or ceasing from worke vpon the Sabbath for man.*

Gualt. in Mat. 2. Hom. 22.

We must vse rest, and all Gods creatures to further vs in his seruice.

So (to draw these things into a narrow roome) I grant vnto them, *that rest was made and ordained for man*, as meate and drinke, apparrell and sleep, and al other things here belowe, and man was made to glorifie God: and therefore he is so to eate and drinke, sleepe and rest, as hee thereby may be furthered in the seruice of God; and a man can no more from hence gather, that a man may vse the day of rest at his pleasure, and that it is in his owne power to dispose of it,

it, as it liketh him best, then hee may perswade himselfe to eate what and when and where, and how it pleaseth himselfe; but as the Apostle saith, *All the Creatures of God are sanctified to our use, by the word and by prayer*: and therefore if we will haue the right vse of them, we must so vse them as the worde requireth, and pray vnto God for his blessing in the sober vsage of them, and *whether we eate or drinke* (as the Apostle saith) *or whatsoeuer we doe, doe all to the glorie of God*: so must we say of the *Rest* which God hath commanded vs to sanctifie and keepe holy; the sanctification of which was the highest and most principall end of it, according to the Commandement, *Remember the sabbath day* (that is) *the day of Rest to keepe it holy*; and therefore though *the Rest* was made for man, and man hath the disposition of it, yet man being made for the glorie of God, he must so vse his *Rest*, as by the sanctifying of it he may bring glory to God indeed. And therefore the same Master *Gualter*, a little after saith, *These things are not so to be vnderstood, as though it were lawfull for vs in these things to appoint or doe at our pleasure what liked vs best: but Christ doth here teach the right vse of all outward things, lest that we should through superstition abuse those things vnto the hurt of our soules or other men, which God hath appointed for our safegard and good.* Therefore let vs marke how our Saviour Christ doth say, *Man was not made for the sabbath or rest*; but he doth not say, man was not made for the sanctifying of the sabbath, or keeping holy the *day of Rest*. For as it is true, that all the Creatures were made for man, so, and therefore they were made before him, that he being made might vse them: so man was made that hee might keepe the whole law of God, and every part of it, and therefore it was not giuen vnto vs till man was made: so man is aboue the Creatures, but the lawe is aboue him, and he is made *to worship God, to hallow his name, and to sanctifie his sabbath*. And so I may say with *Peter Martyr*: *Here consider the order of things: some things are created for man, therefore man was made after them: but man was made for the seruice of God, therefore straight way after the Creatures was*

1. Tim 4.5.

1. Cor. 10. 31.

Gualt. ibid.

P Martyr. in Gen. 2.

brought

Brought in the Bleſſing and ſanctification of the Sabbath.

And thus we may conclude the truth of this doctrine that we haue in hand, notwithſtanding any thing that hath been ſpoken againſt it, namely, that as there hath beene a Sabbath day from the beginning, ſo there is great reaſon that it ſhould continue to the ending; and though it had neuer ſo many aduerſaries that haue bent their force againſt it, yet they are not able to ouerthrowe it; as being that which is ſtrengthened by Gods Commandement, and (as it were) fortified by his owne hand: yet I am not ignorant, that it hath many and mightie enemies, and thoſe that haue a great deale more to ſay againſt it then I haue vttered: nay, I do not think, that there is any one point of our religiõ, that is ſo in controuerſie among the learned of all ſortes, as this of the Sabbath, wherein many friendes doe diſagree: but my purpoſe is not to deale ſo farre, which thing I leaue to them that haue trauailed a great deale more then my ſelfe in this matter, and I doe pray that this my labour might be a ſpurre to the godly-learned, to take more paines in ſo worthie an argument; and I thank God heartily, that ſince the firſt publiſhing of this treatiſe I haue ſeene this ſucceſſe and bleſſing of God vpon theſe my poore labours, y many godly learned both in their writings, and preachings, and diſputations, and otherwiſe haue concurred with me in this generall argument: & that the liues of many Chriſtians in ſundry places haue been framed according to this doctrine, and that many abuſes condemned by the word of God, and iuſtly complained of here, haue by publike authority been moſt graciouſly ſuppreſſed, euen as we hope that in time to come many more ſhall; ſo potentially is the truth, and like to preuaile euery where, maugre the beards of all the enemies of the ſame. But I will remember my purpoſe, to containe my ſelfe within the compaſſe of my firſt preachings, as much as I can.

See Maſter *Greenhams* treatiſe of the Sabbath.

Now as we haue hitherto ſeene, that there ought to be a Sabbath day, ſo it remaineth that wee ſhould heare vpon what day this Sabbath ſhould bee kept, and which is that

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very day, that is sanctified for that purpose. For I know, and you haue heard it in parte alreadie, that it is not agreed vpon among them that doe truely hold, that there ought to be a Sabbath, which is that very day, vpon which the Sabbath should alwaies be. Herein the Lord hath beene mercifull vnto his Church, and succoured the infirmitie of man in this behalfe, and decided the endlesse comention that might haue beene about this matter, in that he hath told vs, that it is *the seuenth day, which hee hath sanctified for that purpose*. For it is in expresse words sayd in Genesis, *that God blessed the seuenth day and sanctified it*: and in Exodus, *The seuenth day is the Sabbath of the Lord thy God*: and afterwardes the same words be repeated by *Moses* in Deuteronomie. Therefore it must needes be vpon that day and vpon none other, for the Lord himselfe sanctified that day, and appointed it for that purpose, and none but it. And therefore it is truely said of that great clerke Saint *Augustine, De solo Sabbatho dictum est, &c. This is said onely of the Sabbath, God sanctified the seuenth day*. In so much that a man being in conscience persuaded that hee should keepe holy vnto the Lord some one day or other, that he should ignorantly chuse out some other day, neglecting *the seuenth*, to sanctifie it by resting from his labours, and wholly applying himselfe to Gods seruice; hee could not looke for that blessing from God, which no doubt the Church of God doth find at his hands vpon *that day* by vertue of his especiall promise, for he blessed *that day* and sanctified it. And as *Peter Martyr* alledgeth it out of Rabbi Agnon, *This blessing doth light vpon those, who obserue and sanctifie the same Sabbath that God hath appointed*: and we doe not reade that hee bestowed that blessing vpon any other day, which we know he did vpon the seuenth: *So that the substance of this law is naturall*, as Master *Iunius* saith, *and to be obserued of all men alike, namely, that euery seuenth day should be holy vnto God*. And so it is true not onely that *of euery seuen daies*, as *Peter Martyr* saith, *one must be reserued vnto God*: and a little after, *it is perpetuall that one day in the weeke should be reserued*

The Sabbath ought to be vpon the seuenth day and vpon none other.

Gen.2.2.
Exod.20.10.
Deut.5.14.

August.epistol. ad Ianuar.119. cap.10.

For God hath sanctified that day alone.

P.Martyr.in Gen.2.

Iunij prælect. in Gen.2.3.

Pet.Mart.in Gen.2.

ferued for the seruice of God, but that this must bee vpon the seuenth: In setting downe of which I doe not so farre forget my selfe, but that I remember that some, whom with all humilitie I do reuerence in the Lord, & giue thanks vnto him for their labours, that (I say) they are otherwise minded, and do not think y the Church is necessarily tied to the number of seuen in obseruing the day: yet I do not see (be it farre frō me that I should obstinately contend with any) where the Lord hath giuen any authoritie to his Church ordinarily and perpetually to sanctifie any day, except that which he hath sanctified himselfe. For I hold this with other learned men as a principle in Diuinitie, that *it belongeth onely to God to sanctifie the day*, as it belongeth to him to sanctifie any other thing to his owne worship. *Deus est qui sanctificat*, saith *Musculus*: *It is God that doth sanctifie, that is, who of common or prophane things makes holy, it is our dutie religiously to obserue according to his word the things that are sanctified of him. Non in potestate nostra situm est sanctificare: It was not in our power to make holy at our pleasure the things that God hath not sanctified: if any man shall attempt it, he not onely therein is superstitious and not religious, but also doth therein challenge that to himselfe by right, that cannot be exercised, which belongeth only vnto God.* And as we know not how to worship him, but that we are sure by his word, that he hath sanctified such and such things to that end: namely, hath appointed the preaching of his word, the administration of the Sacraments, and calling vpon his name for that purpose; and therefore in vsing of these, we promise our selues to be blessed of him, for he hath himselfe established them by his own mouth, and therefore his blessing must needes accompanie them: So at what time we should neglect all other things, and wholly apply our selues vnto these wee are wholly ignorant, but that wee know he *hath sanctified the seuenth day, and blessed it* for this cause; and it was as needfull for the Lord (in respect of our selues) *to tell vs which was the day*, as to tell vs that there ought to bee a day, and so much the more, by how much our nature is more corrupt in one then in

Muscul. loc. com. præcept. 4.

How needfull it was that God should appoint out the day.

in the other. For all they which either by the light of reason or knowledge of Gods word haue attained to this truth, that there ought to be a day seuered from the rest to this ende, yet haue not gone so farre with one consent to set downe this very *seuenth day*: For that I might not speake of the Gentiles, who kept so many holydaies as wee know they did, yet could not away with the Sabbath of the Iewes which was vpon *the seuenth*; the very practise of the Papists doth declare how blind we are in this matter, who vnto the *seuenth day* (which the Lord hath sanctified) haue adioyned so many other daies, as the second, third, or fourth day of the weeke, and all of them indifferently as they fall out, and made them equall with *the seuenth* in sanctifying of them; nay many times preferring them aboue it, in that they haue appointed a more solemne kinde of seruice vpon some of them, then vpon *the seuenth*; and iudging it a greater sinne to trauell or worke vpon some of them, then vpon *the seuenth*; wherein (yea, if their religion were good) they could not ordinarily looke for such a blessing of God, as vpon the other. Besides there be other, who iustly condemning the Papists for this intrusion of dayes, yet are perswaded not onely that the day which we now keepe, may bee changed by the Church without any offence, but that the number of seuen may by be altered, contrary to that which hath continued from the beginning. Therefore, we must needes acknowlede it to bee the singular wisedome and mercie of God towards his Church, thus by sanctifying the *seuenth day*, to ende the strife. For as we see in Gods seruice, when men goe away from his word, there is no end of deuising that, which he alloweth not, and they fall vpon euery thing, sauing vpon that they should: so in appointing the day if we be not ruled by the word, we shall find by experience that euery day will seeme more conuenient vnto vs than that; at least wise we shall seeme to haue as good reason to keep any other as *the seuenth*, euen the ninth, or the tenth, as the Heathen did.

But the Lord did sanctifie the seuenth day from the beginning:

ning: and so (as S. *Cyprian* saith, shewing that the law was giuen fiftie daies, that is, seuen weekes after the Passeouer)

Cypr. serm. de Spirit. sanct.

Sacratus hic numerus: This number of seuen being holy, euen from the creation of the world, hath gotten great authoritie: because that in sixe daies the first workes of God were ended, and the seuenth was consecrated to an holy rest. So that God did sanctifie that from the beginning, and none other; and there is no reason, that the authoritie that it hath gotten so long agoe, should be lost, and giuen by man to any other day, as to the eight, or the ninth. But how the memorie of the seuenth day was taken away among the Romanes, *Ex veteri Nundinarum instituto apparet*, as *Beroaldus* saith, *it appeareth by the ancient institution of the ninth day*: for the countrie men did their ordinarie busines in the fields eight daies together, and in the *ninth* day leauing the countrie they came into the citie, about other things. And Satan did altogether take away from the Grecians the holie memorie of the seuenth day, as well as among the Romanes: but by another meanes, which did better please the Grecians: For he obtruded vnto them wicked rites of superstition, which *euery eight day they did keepe in the honour of Neptune*, as *Plutarch* saith. So that besides other holy daies, which both these great Nations and sometimes Lords of the whole world did keepe; who had many (as they did abound in the multitude of Temples and gods, as appeareth in all the stories of Rome and Athens): of whom the Apostle saith, that *they turned the glorie of the incorruptible God to the similitude of the image of a corruptible man, and of birds, and of foure footed beasts, and of creeping things*: the one obserued the eight, and the other the ninth day, and neither of them both the seuenth, as the Church doth now, and hath alwales done from the beginning. And *Macrobius* writing of the diuision of daies among the Romanes, saith, that they were of three sorts, *Festi, Profesti, & Intercisi*, that is, *Holy daies, worke daies, and halfe holy daies*, reckoneth vp the ninth day among the holy daies: For subdiuiding them into foure kindes, he maketh *Nundinæ* the ninth day, to be the fourth kind, in which

Beroald. Chron. lib. 1. cap. 5.

Plutarch. in vita Thes.

Act. 17. 23. Rom. 1. 23.

Macrob. Satur. lib. 1. cap. 16.

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the countrie men did cease from their rurall workes; which holy day was dedicated vnto *Iupiter*, (as the Grecians did consecrate the eight vnto *Neptune*) and in it they did offer vp a Ramme vnto him: but neither of them both did consecrate the seuenth vnto the Lord, to offer vp any sacrifices thereon vnto him. So that the memorie of weeks, and Sabbaths was altogether suppressed and buried among the Gentiles. And *Macrobius* doth shew, what good came vnto them thereby, euen that *they were ignorant of the creation of the world*; as appeareth by the wicked opinions and disputations of the eternitie of the world, of which the books of the Philosophers were full: which neuer had been, if the weekes of the people of God had bin knowne vnto them, and kept of them. The end of which in the seuenth day, and the Rest in it tended vnto this end; first, that wee might know God to be the Creator of all things; and then that by the example of God we might rest frō our owne works; and by meditating vpon the workes of God might know, how great things those are, that God hath prepared for those that loue him, after the end of this world. So that from hence wee see, how it is to be feared, that if wee also did not keepe the memorie of this seuenth day, that we doe, that the memorie of Christs death and resurrection should bee in time cleane forgotten: as they are in the *seuen (sometimes famous) Churches in Asia*, and other places now vnder the great Turke, where these daies are not knowne. For if the ignorance of that first seuenth day bred that heresie in the Philosophers, why may not the ignorance of this seuenth day also worke the like effect in the wisest of our time, or of the posteritie? For as *Zanche* saith, *The cause why God would haue vs rest from our workes vpon the seuenth day, is, that all and euery one might remember, that all things were made of that God, that gaue them the law.* And therefore *Athanasius* calleth it *Signum, vt sciatur dies creationis: A signe, whereby the first day of the creation of the world is knowne.* Therefore as they that are ignorant, or may easily mistake a way, haue markes set vp in the high waies for them, to guide them: so

The Heathen did not keepe the seuenth day, and thereby were ignorant of the creation of the world.

And so should we be of the redemption if we kept not this seuenth day.

Reuel. 1.11.

Zanch. in 4. mand.

Athanas. Hom. de sem.

this was a notable and famous signe set vp by God himselfe, to teach the forgetfull world, that God made it in sixe daies, and all things in it. And as when these markes are taken away, a number for want of sufficient direction do goe astray: so where this seuenth day was not knowne & kept, men euen the wisest of them fell into this heresie, to thinke that the world was eternall, and had no creation or beginning, as some of the Philosophers. So might wee be ignorant of Christs redemption without our seuenth day, as the Turkes and Iewes are, who obserue it not. And so I conclude with a learned Writer of our owne time, a man of blessed memorie, That these words, *Sixe daies shalt thou labour &c. but the seuenth is the Sabbath of the Lord thy God, are morall, and containe a perpetuall truth: so that there must be one of seuen, and not of eight.* The Gentiles indeed by the light of nature could no more see the truth of this, euen the very day, wherein God would bee worshipped, than they could the pure meanes and manner of it: and therefore they erre in this fourth commandement, as well as in the second. For though there be none so barbarous, as *Tully* saith, but will grant that God should bee worshipped, and that not onely inwardly, but also outwardly by certaine meanes: so also they confesse, that there should bee some time sequestred from all worldly busines, and should be wholly bestowed in the worship of God. But to discerne aright what these meanes bee, wherewith the Lord will be serued, and what and how long this time is, which the Lord will haue for his honour, the Heathen were so farre off from that, that looke how many nations there were, so many kindes of religion, and also order for daies, as we haue seene among the chiefest of them, euen the Grecians and the Romanes. They were strict indeede in keeping of their holy daies: so that with all other they agreed after a sort in this generall point, that there should be appointed both meanes, and certaine set times for the worship of God. But herein doth the glorie of the Church and people of God consist, that the Lord by his word hath giuen them the truth, and hath not left them

Master Perkins vpon Gal. 4. 10.

them to their owne inuentions neither in the one, nor in the other: but as they haue the manner of their religion prescribed by God himselfe; so haue they also the time, which he for that purpose hath himselfe sanctified. Whereunto agreeth that reuerend father in these words of his: *God which did prescribe vnto his people, with what kinde of worship he would be serued, did appoint also the time, in which hee would be openly serued of the whole Church gathered together: for he would that all things should be done not after the will of the people, but his owne will:* otherwise they would easily haue erred in the one, as well as in the other: as also the Heathen did, who had not the word to guide them in neither of them both. And so *Iesus* the sonne of *Syrach* saith well of the festiuall daies of the Iewes, that the Lord was the Author of them, and not man: *Why doth one day excell another, seeing that the light of the daies of the yeere come of the Sunne? The knowledge of the Lord hath parted them asunder, and he hath by them disposed the times, and solemne feasts.* So that hee ascribeth this vnto God, that seeing all daies haue one naturall cause in respect of the course of the Sunne, that yet one day should be holy, and the other not, he ascribeth vnto God, who hath thus distinguished them by his blessing: therefore it is in no mans power to alter them. For as Doctor *Fulke* saith: *Although the Church in daies and times, which are indifferent, may take order for some other daies and times to be solemnized for the exercises of religion; or that the remembrance of Christs natiuitie, resurrection, ascension, as the comming of the Holie Ghost, may be celebrated, either on the Lords day, or on any other time: yet there is great difference betweene the authoritie of the Church in this case, and the prescription of the Lords day by the Apostles. For the speciall memorie of these things are indifferent in their owne nature either to be kept on certaine daies, or left to the discretion of the gouernours of the Church, to be celebrated as any other occasion shall be offered. But to change the Lords day and to keepe it vpon Munday, Tuesday, or any other day, the Church hath no authoritie; for it is not a matter of indifferencie, but a necessarie prescription of Christ himselfe,*

Zanch. in 4. mandat.

Eccles. 33.7.

D. Fulke vpon Reuel. 1.10. fol. 6.

The seuenth day must not be changed.

deliuered to vs by his Apostles. So that the day cannot bee changed from the seuenth to the eight: neither can this seuenth day be changed into any other; as shall be more fully declared hereafter. Concerning which point I say with Master *Perkins*, that *some men both godly and learned are of opinion, that the Lords day was appointed by the Apostles for order sake, and that it is in the libertie of the Church, to appoint the Sabbath vpon any other day of the weeke, because, they say, all daies without exception are equall. But this doctrine*, saith he, *seemeth not to stand with the fourth commandement. But it seemeth to be a truth more probable, that euery seuenth day in the weeke must be set apart in holy rest vnto God, for thus is in the substance of the fourth commandement. And it is very probable* (I say most sure and certaine) *that the Sabbath of the new Testament, is limited and determined by our Sauiour Christ to the Lords day; for Paul and the rest obserued the first day of the weeke for a Sabbath day, and he saith, Whatsoeuer ye haue heard, and what ye haue seene in me, that do.* So that from the substance of the law, he concludeth that the seuenth day must bee kept, and from the practise of the Apostles, that Christ hath appointed this seuenth day, and so neither the number of seuen, nor this seuenth day euer to be changed. The speciall reason why the seuenth day should bee kept rather than any other, is not the excellencie and perfection of that number, or that there is any mysterie in it, or that God delighteth in it more than in any other. Though I must needes confesse, that much is said this way both of the Diuines, and humane Writers. The sect of the Pythagorean Philosophers did greatly commend this number, and it was highly reuerenced of the Iewes, as S. *Hierome* writeth vpon *Esay*. And S. *Augustine* doth not onely call it a most perfect number, but giueth a reason of the perfection of it: *Because that it being diuided into two parts, the one part is altogether odde, and the other is altogether euen; as three and foure, of which the number of seuen consisteth, being perfectly euen, and perfectly odde.* S. *Cyprian* alleageth many things of it out of the old and new Testament: As, *The seuenth day of*

Perkins vpon Gal.4.10.

A commendation of this number of seuen.

August.lib.11. de ciuit.Dei.

Cypr.serm.de Spirit.sanct.

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the weeke is the Sabbath and day of rest: the seuenth weeke after Easter called Pentecost: the seuenth yeere is for the land to rest in: the seuenth weeke of yeeres is the Iubile. Seuen Priests caried seuen Trumpets, and they went seuen daies together about Iericho, and the last day seuen times. There are seuen petitions (as he saith) *in the Lords Prayer: we must forgiue our brother seuen times a day, yea seuentie times seuen times. The leapers were shut vp seuen daies: the high Priest was consecrated seuen daies: Christ with seuen loaues fedde fiue thousand men: the iust falleth seuen times a day: Christ from Adam according to S. Luke is the 77. Lamech saith that he should be reuenged seuenty times seuen times. The feast of the Passeouer, and others continued seuen daies. The Temple of Salomon was seuen yeeres in building: the golden candlestick had seuen branches, and seuen lampes:* and so concludeth, *that in this number of seuen the purpose of God was to comprehend some great mysterie.* And the Physitions and naturall Philosophers haue by long experience obserued great alterations to fall out in things according to the number of seuen: as in some diseases the seuenth day is called *Criticall:* which vsually maketh some alteration in the patient, either of sicknes, or health: and againe, in euery seuenth yeere of a mans life he is subiect to some change, which yeere therefore they call *Climacterical.* But I conclude with *Peter Martyr: Let vs here passe ouer the mysterie of the number of seuen, and let vs note, that of euery seuen daies one must be reserued to God.* And why one of seuen, rather than of eight, or nine? *Daneus* he asketh this question, and rendreth a reason, as followeth: *Because* (saith he) *the number of seuen doth signifie perfection and perpetuitie:* namely of that happines, that wee shall haue in the kingdome of heauen: and to that end so many things are said of that number, as we haue heard. But first of all I doe not see that prooued, that there is any such mysticall signification more than of any other: and though that were graunted, yet I doe not finde that to bee any cause at all in the Scripture, why the seuenth day should be appointed to be kept holy, rather than the sixt or the eight. But there is another

Pet. Mart. in Gen. 2. 3

Daneus Ethic. christ. lib. 2. cap. 10.

Why the seuenth day must be kept rather than any other.

ther most euident and pregnant reason, which is the onely true and proper cause of it, rendred by God himselfe euen from the beginning, when hee first appointed it: namely, because he made the world in sixe daies, and rested the seuenth. And this is that, which as is euident in the text vnto the diligent reader: so Master *Zanche* doth very well obserue it vpon these words of *Moses*: *The Lord blessed the seuenth day, and hallowed it.* *Moses*, saith he, *rendreth a reason, why the Lord blessed the seuenth day and hallowed it, rather than any other, namely because he rested that day himselfe from all his worke which he had made.* And so saith *Iunius* also vpon the same text of Scripture. *There are two things here to be obserued: first what God did ordaine, and then, what was the cause of that ordinance of his: that which he ordained, was that he blessed the seuenth day, that is, he appointed that it should be a blessed day: and he sanctified it, that is, he appointed that man should keepe it holy, and spend it in holy exercises. The cause why he blessed it, and commanded it to be kept holy, is, because vpon that day hee rested from all his workes, which on the sixe daies he had most gloriously ended.* And so a little after he addeth: That *the law of sanctifying the Sabbath is naturall in respect of the substance of it, which is this, that euery seuenth day is to be kept holy vnto God: and so that remaineth still, though that very seuenth day be changed.* And this must alwaies remaine, and neuer bee changed into the eight, or the tenth: for as *Zanchius* saith, *This commandement is morall, in as much as it commandeth that among seuen daies one should bee consecrated vnto the outward worship of God.* So that the reason of the first institution of it, together with the equitie of the commandement, drawne from the proportion of sixe daies labour and the seuenth daies *Rest*; doe shew that the seuenth day must alwaies remaine. As *Zanchius* a little after setteth downe after this manner: *Why God appointed the seuenth day, though there be many reasons giuen, as that this is a perfect and a mysticall number, and in which God delighteth, &c. yet I am perswaded*, saith he, *that there is but one chiefe, and most true; namely, because God would, that as the other sixe*

Gen. 2. 3.

Zanch. de operibus creat. lib. 1. cap. 1.

Iunij prælect. in Gen. 2. 3.

Zanch. in 4. præcept.

daies

daies were appointed for the world, and for all things created in it; so the seuenth day is appointed to praise God for the workes of creation: to that end that all men might know, that he that gaue the commandement of sanctifying the Sabbath, was the same God that created the heauen and the earth, and therefore the true God: and so the true knowledge of the true God might bee retained in the Church, and the error of them might be confuted, who should say, that the world was eternall: as wee haue heard that many not onely of the vulgar sort among the Heathen did, but euen of the wisest, and of most account for their learning, the Philosophers themselues. And *Chemnisius* though he ascribeth very much (if not too much, as the Lutherans for the most part doe) vnto the libertie of the Church, in appointing of daies for the assemblies of the people: yet this hee saith truly: *Hoc est, quod vsitatè &c. This is that that is said vsually and truly, That the new Testament in the commandement of keeping holy the Sabbath day: Non genus, quod morale est, sed speciem abrogasse: That is, hath not taken away the generall, which is the seuenth day, for this is naturall: but the speciall or particular, namely, that seuenth day which the Iewes kept, in remembrance of the first creation.* So he maketh the seuenth day to be *genus* in this commandement, and to be perpetuall: and in it by vertue of the commandement to comprehend these two *species* or kindes: the Sabbath of the Iewes and of the Gentiles, of the Law and of the Gospell: so that both of them were comprehended in the commandement, euen as *genus* comprehendeth both his *species*. And so in saying that both of them were included in the commandement, wee doe not implie contradictions, as though if this were commanded, the other could not be: but according to the rules of Logike we make *genus predicari de specie*, as they say in the schooles: we make the generall to include both the particulars according to the rules of reason. Whereunto very fitly may be adioyned as a further proofe of it, the saying of S. *Augustine*; who writing against *Faustus* the Maniche, who sought to ouerthrow the faith of the Christians in the word of God, by

Chemn. Exam. cap. de diebus fest.

The seuenth day commanded both vnder the Law, and the Gospell.

making *Moses* and *Christ* opposite in their doctrine, and therefore if they did credit the one, they must renounce the other: amongst other things did alleage, that there was one tradition of *Moses* concerning the Sabbath, and another of *Christ*: he answereth thus: *Non diuersa doctrina est, sed diuersum tempus*: that is, *The doctrine that they taught, was not diuers one from the other, but the day and time which Christ appointed, was diuers from that which Moses had taught.* So that we haue not in the Gospell a new commandement for the Sabbath, diuers from that that was in the Law; but there is a diuers time appointed: namely, not the seuenth day from the creation, but the day of Christs resurrection and the seuenth from that: both of them at seuerall times being comprehended in the fourth commandement. And therefore Doctor *Fulke* in his confutation of the Rhemists, saith thus of it: *By the Scriptures the Apostles knew, that one day of seuen was appointed to bee obserued for euer, during the world, though the prescript day according to the law were abrogated.* They knew it by the Scripture, and what Scripture is more plaine for it, than this commandement, and the equitie of it? So that the eight or ninth day may not now be obserued in the time of the Gospell, no more than it might be vnder the law, both of them being alike included in the commandement, as wee haue heard, that is (as the learned expound it) in the *Genus* of the law, and in the substance of the law, which made the Apostles to know; to know, I say, by the Scriptures, that when they changed the first day, that of necessitie they must still keepe the number of seuen, and neither goe higher, nor lower, vnlesse they would goe against the Scripture. Whereunto agreeth *Zanchius*, who handleth this question at large, and therfore I will set down his words, though they bee many: *God did not permit his people to chuse out to themselues the day and time, in which they should come together to worship him, but he would haue them to keepe that day, which he had blessed and sanctified from the beginning of the world.* Now if God did not permit them in former times to chuse the day, why should we haue this li-

August. contr. Faust. lib. 16. cap. 28.

D. Fulke vpon Reuel. 1. 10. sect. 6.

Zanch. in 4. præcept.

bertie

bertie more than they? eſpecially ſeeing that if wee be left to our ſelues, we are as prone to erre in daies as they, as appeareth by the Heathen who had other daies, and not the ſeuenth: and by the Papiſts alſo, who did magnifie many other daies aboue the ſeuenth. And a little after he addeth: *Notandum in mandato ipſo &c. It is to be obſerued, that not without iuſt cauſe, it is not ſaid, Remember thou keepe holy the ſeuenth day, but the Sabbath day, that is, the day of reſt. As concerning therefore the ſubſtance of the law, as it is morall, and appertaineth to all, he did not ſanctifie the ſeuenth day preciſely, in which himſelfe reſted from the workes of the creation: but the day conſecrated vnto reſt: conſecrated, I ſay, by God himſelfe: and that either immediatly by himſelfe, or mediatly by the Church ruled therein by the ſpirit of God. But God would that vnto the comming of Chriſt, the Sabbath or day of reſt by his owne example ſhould be the ſeuenth, beginning at that, which is in the Scripture called the firſt day. But after the comming of Chriſt he would not haue vs tied to ſanctifie this day, as appeareth in the new Teſtament: but only that wee ſhould keepe that day, which by the Apoſtles was dedicated vnto holy reſt, and was allowed of all the Churches: and this is the Lords day. And for this cauſe the Lord in the ſubſtance of the commandement, did not put the ſeuenth day, but the Sabbath day. And ſo alwaies in the Prophets hee condemneth Sabbathorum ſuorum, non autem diei ſeptimæ tranſgreſſores: Thoſe that doe breake his Sabbaths, not the ſeuenth day.* Which places of the Prophets are as ſtrong againſt the deſpiſers of the Lords day in our time, as they were againſt the breakers of the Sabbath in the time of the law, becauſe our Sabbath day is included in the commaundement, as well as theirs: and ſo alſo in the Prophets, which did expound the law. And ſo he doth in vrging of the Lords day vpon Chriſtians iuſtlie put off the imputation of Sabbathonians, though hee vrge it by vertue of this law: and ſo we alſo by the grace of God are free from that hereſie: becauſe though wee binde men to the ſeuenth day ſtill, and that by their eternall equitie of that commandement, yet not like that ſeuenth day;

The fourth commandement includeth the Iewes Sabbath, and ours.

which

which was first ordained. For as he saith afterwards: *Substantia huius præcepti, quatenus ad nos quoque pertinet, &c. The substance of this commandement, as it appertaineth vnto vs, and is confirmed of Christ, is not that we should sanctifie the seuenth day, but the Sabbath, or day of rest, which soeuer it be: and by this meanes wee also keepe this commaundement, whiles we keepe holy the Lords day: because this is the Sabbath and day of rest to vs, as the seuenth day was to the Iewes.* From whence also it seemeth that the first seuenth day might bee taken away, though there were no ceremonie in it at all. For God did ordaine, that it being appointed for the memorie of the creation, and to the ende of the first world, (that I may so speake) when a greater benefit came in place, as the Redemption of the world, then that should haue an end, though a seuenth day were still to be retayned. *Seneca* the Heathen Philosopher, vniustly finding fault with the Iewes, for keeping the Sabbath, because as hee thought in resting euery seuenth day, they lost the seuenth part of their life: if any for feare of that will take any greater libertie vnto the tenth or the twelfth; wee see they haue one that will goe before them: but yet heare what hee further saith of them, as S. *Augustine* reporteth his words: he saith that *for all this, that the custome of that nation did preuaile so much, that it was receiued through the whole world, both of the Iewes and Gentiles, and thus victi victoribus legem dederunt: though they were conquered, they gaue lawes to those that ouercame them.* And S. *Augustine* giueth this censure of *Seneca* for thus saying: *Mirabatur, he marueiled at this when he said it, but what was the meaning of God in it, he was altogether ignorant of that.* So men that thinke the ninth or tenth day as lawfull as the seuenth, they may well marueile at those that addict themselues to the seuenth, but they know not what is the meaning of God in the fourth commandement. The Canonists and Schoolemen in denying that the seuenth day is morall; and affirming that the moralitie of the law requireth no more, but that there should be some set times appointed for the worship of God, fall into this error, *That*

Zanch. ibid.

August. lib. 6. cap. 11. de ciuit. Dei.

the

the Church may determine whether the seuenth, or eight, or ninth, should be kept; and that now though it hath appointed the seuenth day to be kept; yet it may change it, though they thinke it not meete, because it hath been so long kept. But wee haue heard that all the orthodoxe with one consent doe hold that the seuenth day is morall, and so perpetuall, and that that is in the substance of the law; and therefore that must neuer be changed: for by their owne principles, *Præcepta decalogi quatenus moralia & naturalia sunt, nullam patiuntur dispensationem:* That is, *the tenne commandements as they be morall and naturall admit no dispensation:* though I am not ignorant, that they take morall otherwise than we doe. But we haue seene it prooued sufficiently before, that God hath blessed the seuenth day vnto vs.

Conar. lib. 4. cap. 19. Tom. 2.

Thom. 2. 2. quæst. 100. articul. 3.

Now seeing it appertaineth onely vnto God to blesse vs, it cannot belong to any but to him to appoint the meanes whereby hee will conuey this blessing vnto vs, and hee hath not onely sanctified the meanes, but hath especially blessed *the seuenth day* for those purposes; and therefore dealing with it, wee deale with that which hath an especiall blessing vpon it for our sakes. For this cause we vse in the Sacraments *the water, the bread, and the wine* rather then any other thing in the world: and we looke assuredly to receiue that blessing from these creatures which wee cannot from any other, because God hath sanctified them for this purpose, and hath put that rich blessing vpon them for our good, which no other creature hath vnder the sunne: In so much that if any one would minister or receiue the Sacraments in any other elements then these, he should not find that blessing of the forgiuenes of sinnes, and newnes of life, which the Lord doth by these meane conuey vnto his Church. For as no man in the world can of himselfe make this promise vnto men, that they shall be washed and clensed from their sinnes by the bloud of Christ; and that also by his body and bloud they shall be nourished in soule and in body vnto euerlasting life: so none in the worlde can appoint out the meanes whereby God will conuey these inestimable

It belongeth onely to God to sanctifie any creature.

ineſtimable treaſures vnto vs, put vs into the poſſeſſion of them, and make vs aſſured of them; which when himſelfe hath done, wee cheerefully looke for that good from them, becauſe hee is *faithfull and true*, that hath ſayd, hee hath thus *bleſſed* them for vs. In regarde of which, as the Iewes did faithfully keepe that *ſeuenth day* to the end, which they knew by the word; which onely God bleſſed and ſanctified for their vſe, ſo it was vnlawfull for them to change it for any other; becauſe they had not that warrant that they ſhould bee ſpecially bleſſed vnto them, as they had for this; which being that very day, vpon which *the Lord himſelfe reſted from all his worke which hee made*, he did therefore *bleſſe this ſeuenth day and ſanctified it, becauſe that in it he had reſted from all his worke that God had created and made*; to that ende, that they obſeruing that day rather then any other, might therein bee made like to their creatour, and might ſhew by their practiſe, that they worſhipped him, whom they knew: euen him, that as hee had made an eſpeciall couenant with them to ſaue them, ſo he was able to doe it, for it was euen he, who when hee had made the whole world in ſixe daies, *reſted vpon the ſeuenth, and therefore ſanctified it*, and none but that; that this worke of his might be had in an euerlaſting remembrance. And when all the Gentiles round about ſayd, that they worſhipped euery one of them the true God, (and yet they did not thus know him by his word, and by his workes, and therefore made him but an Idoll) they by their practiſe in obſeruing that *ſeuenth day* did ſhew, that they did know him aright, and ſo made him knowne vnto others: the glorie of which worke had beene obſcured and darkened, if they had changed *the number of that day*, which the Lord in wiſedome left to his Church to bee obſerued in the policie and diſcipline of it, when he might haue appointed ſome other; that ſo the benefit of our creation might alwaies with praiſe be remembred in the Church, according as it is ſaid in the words of the commaundement: *In ſixe daies, the Lord made the heauen and the earth, the Sea, and all that in them is,*

Gen. 2. 2.

Exod. 20. 11.

and

and rested the seuenth day, therefore the Lord blessed the Sabbath day and hallowed it, which in the verse going before hee calleth *the seuenth day*. Thus wee learne that God did not onely blesse it, but blesse it for this cause; and so wee see, that the Sabbath must needs be still vpon *the seuenth day* as it alwaies hath beene. For as wee haue heard it alreadie, *The Apostles by the Scriptures knew, that one day of seuen was appointed to be obserued for euer, during the world, consecrated vnto the publike exercises of Gods true religion, although the prescript day according to the law, were abrogated by the death of Christ.* Therefore it cannot bee in the power of the Church to substitute into the roome of it either the eight or ninth, much lesse the tenth or twelfth. But as for that vnsauorie position, to say, *that no certaine day is commanded for Christians in the word of God, more then another*, I know not how to reconcile that vnto the word of God, when as this learned Father saith plainely and truely, that the Apostles knew, and that by the Scriptures, that one day of seuen was appointed to bee obserued for euer. It must needs bee that the Apostles knew more to bee commaunded vnto Christians in the word of God, than wee: and that this learned Father could easilier find it out of the Apostles writings, than some other. And thus much generally for the necessarie retayning of the seuenth day alwaies in the Church of God, and of all parts of it to the worlds ende.

Consut. Rhem. in Apoc. 1.10. D. Fulke.

But now concerning this very speciall *seuenth day*, that now wee keepe in the time of the Gospell, that is well knowne, that it is not the same, that was from the beginning which God himselfe did sanctifie, and whereof hee speaketh to the Iewes in this Commaundement; for it was the day going before ours, which in latine retaineth his ancient name, and is called the *Sabbath*; which we also grant, but so, that we also confesse, that it must alwaies remaine, neuer to be changed any more; and that all men must keepe holy this seuenth day, and none other; which was vnto them not *the seuenth*, but the first day of the weeke, as it is so called many times in the new Testament; and so it still

Why we keepe another seuenth day, and not that which was from the beginning.

Dies Sabbathi.

standeth

ſtandeth in force, that wee are bound vnto *the ſeuenth day*, though not vnto that very ſeuenth. Concerning the time and perſons by whom, and when the day was changed, it appeareth in the new Teſtament, that it was done in the time of the Apoſtles, and by the Apoſtles themſelues, and that together with the day, the name was changed, and was in the beginning called the *firſt day of the weeke*, afterwards the *Lords day*.

It was changed in the Apoſtles time. *Act.20.7.*

Now that it was changed in the Apoſtles time it appeareth, by that which we reade in the Acts. *The firſt day of the weeke, the diſciples being come together to breake bread, Paul preached vnto them, readie to depart on the morrow, and continued the preaching vnto midnight.* In which Scripture wee ſee, that now at this time, the Churches in ſome places vſed to haue their publique aſſemblies vpon *this day*; and that all the parts of Gods worſhip proper to the Sabbath were exerciſed vpon *this day*, as the preaching of the word, receiuing the ſacraments, and common prayer; and that the Apoſtles conſented to the practiſe of this, for *Paul* preached at this generall meeting: And it appeareth by the circumſtance of the ſtory, that this was then ordinary, (though not in all places at the firſt) for this meeting was not vpon this ſpeciall preſence of *Paul*, for he had taried there, now ſeuen dayes in all, but they met to receiue the ſacament, (as it may be gathered, that it was an vſuall thing in the Church to receiue it euery ſabbath) and vpon this occaſion *Paul* preached, and becauſe hee was to depart on the next day, and ſo they knew not, when they ſhould heare him againe, therefore he continued preaching ſo long as he did. Vnto which may be adioyned that which hee writeth to the Corinthians: *Euery firſt day of the weeke, let euerie one of you put aſide by himſelfe, and lay vp as God hath proſpered him, that there bee no gathering when I come*: where hee willeth them to doe that vpon this day, which is moſt agreeable to the Sabbath; namely to gather for the poore, which is the fitteſt day for that purpoſe, and therfore no doubt choſen out by the Apoſtle, both for that reaſon that he alleageth,

1.Cor.16.2.

geth, to wit, that the weeke being ended, and a man seeing how God hath blessed him in it, he might accordingly extend his liberalitie; and chiefely because it ought to bee then, when men heare the word, that by it they might bee most of all stirred vp vnto it; and are made partakers of the Sacraments, and prayers of the Church, and so thereby receiue most mercies at Gods hand; that out of their abundance, they might supply the necessitie of others.

Seeing then in the wisedome of the spirite it seemed good vnto the Apostle, that there should be a common gathering among the Corinthians, as well as among others for the persecuted Saints, wee must needes presume of him, that he did chuse out the fittest time, to further so waightie a matter; and we haue heard that that is the most conuenient time, when the Church being met together, they are occupied in so many parts of Gods seruice, which might moue their hearts to greatest pity and liberalitie: and seeing he appointeth this collection to be made *the first day of the weeke*, we may be most assured, that *this day* was allotted out vnto all the forenamed things among them also, though they be not here specified in expresse words: especially, when wee haue the like alreadie in the place of the Acts aboue mentioned. And so Master *Zanche* vpon this commandement of the Apostle gathereth, that the Church kept their publike meetings vpon that day, and that they kept that day holy, saying, *Non ignoramus: We are not ignorant that they made their gathering for the poore vpon that day, on which the whole church did vse to meete, to heare the word of God, and to call vpon his name, and to celebrate the Lords Supper: but they did meete vpon the holy day for these partes of Gods worship; therefore vpon that day also they made their collections.* And vnto this practise of theirs the Apostle cõsenteth, and as it were giueth his voice, for *he willeth them to do it vpon that day.* All which doe shewe at leastwise thus much, that this alteration and change was made in the time of the Apostles, and while they liued; the Sabbath day of the Iewes by little and little wearing away with the rest

Zanch. in 4. precept.

of

of the Iewish worship. Neither could so great a matter be done al at once, and generally be practised in euery Church together, seeing the Magistrates were not then Christians; and so they could not haue the helpe of ciuill authoritie for the establishing of this constitution by lawe compelling all men thereunto: but as the Gospell did enlarge it selfe and further spread abroad, and men did willingly giue their names vnto it, so they did consent vnto this exchange as well as vnto other decrees of the Church. And that by the first day of the weeke, mentioned in the aboue named places, in which they had their publike assemblies, and so kept their Sabbaths on it, both at *Troas*, at *Corinth*, and in the Churches of *Galatia* in the Apostles time; that by it is ment (I say) the Lords day, which we now keepe, it is most euident and plaine, both by the phrase of speech, the circumstance of the text, and the consent of all men. For so doe both *Chrysostome* and *Hierome* expound the words of the Apostle to the Corinthians: *Vna Sabbathi, id est, die Dominica, The first day of the weeke, that is, the Lords day.* And S. *Hierome* writing to *Hedibia* giueth a reason of this interpretation: for, saith hee, *the Iewes diuide the weeke into the Sabbath, and the first, second, third, &c, after the Sabbath, which the Gentiles did call by the name of Idols.* Therefore whereas it is (μίαν σαββάτων) in the text, it is truly translated the first day of the week, and not of the Sabbaths, as the Iesuites haue done to obscure the text: for the word Sabbath both in Greeke and Hebrue doth signifie not onely the seuenth day of the weeke, in which euery one must rest from his labours, and bestow it vpon the seruice of God: but also the weeke it selfe: *Quæ à consummatione, & quietis die nominatur*, as *Theophylact* saith: that is, *Which is so called of the end of it, as of the day of rest:* or as *Lyra* saith, it is so called, *à die digniore, of that day, which in the weeke is of greatest account.* And thus it is taken both in the singular and plurall number, as appeareth in diuers places of the old and new Testament compared together. And therefore Master *Beza* hee expoundeth the text thus: *Diem à Sabbatho proximum: The*

Chrysost in 1. Cor. 16 Homil. 43.

Hieron. ad Hedib. quæst. 4.

Rhem. Testam.

Theophyl. in Luk. 18. 12.

Lyra in eund.

Beza in 1. Cor. 16. 1.

day

day next after the Sabbath, which we call the Lords day, that is, the first day of the weeke following: and for the better manifestation of it, he confesseth, *that in one Greeke copie* (as he was indeede a diligent searcher of all antiquitie for the puritie of the Greeke text) *he found this added* (τὴν κυριακὴν) *to expound and shew the meaning of the first day of the weeke*, setting downe further his owne iudgement of this matter, *Eo die iam tum solitos fuisse &c. That euen at that time it is euident out of the twentith chapter of the Acts, that the Saints did vse publikely to assemble themselues together.* So that it is euident, that by the first day of the week, or of the Sabbaths, is meant the Lords day: for as *Tremellius* saith, the whole weeke is called a Sabbath, *ob eximiam dignitatem, of the excellent dignitie of the Sabbath day.* And in this sense the proud Pharisie in the 18. of S. *Luke* doth boast amongst other his good deedes, that hee fasted twice (τὸ σαββάτου) in the weeke, not on the Sabbath. And as for the other word (μιᾶ) which properly signifieth one, because that in all account hee that in numbring beginneth with one, meaneth the first, therefore it is rightly translated in the first day of the weeke, and not in one day of the weeke indefinitly, not pointing out any certaine day, as the Apostle and Euangelist S. *Luke* doth by that phrase. For as *Theophylact* saith, speaking of the day of Christs resurrection: *Principium tum erat Dominici diei &c. It was the beginning of the Lords day, which the Euangelist calleth* (μιᾶ σαββάτων) *vnam Sabbatorum, the first day of the weeke: for by Sabbath is meant the weeke, and by one is meant the first day.* So that the Lords day is *vna Sabbatorum*, that is, *the first day of the weeke*: in which at that time they had their publike meetings: as *Peter Martyr* saith, *Paul by one of the Sabbaths meant the day of holy assemblies, and why I should thinke that in that place to the Corinthians is vnderstood the Lords day, I am led by the Hebrue phrase, wherein one signifieth the first, as in the booke of Genesis, the euening and morning were one day, that is, the first day: and also in another place, when it is written in one of the moneth, it is meant, in the first day of the moneth: and so one moneth, that is the first moneth* and

Tremel. in Syriac. paraphras. Matth. 28. 1.

Theophyl. in Matth. 28. 1.

P. Martyr. in Gen. 1. 3

Gen. 2. 5.

Mark 16. 2.

Beza in 1.Cor. 16.2. *and also we reade in the Gospell, And early in the morning in one of the Sabbaths they came vnto the sepulchre, the Sunne being now risen; where manifestly by one of the Sabbaths is meant the Lords day:* For as *Beza* saith, *It was the first day of the weeke, which immediatly followed the Sabbath, euen that which we, ob resurrectionis memoriam &c. for the memorie of Christs resurrection doe call the Lords day.* And so *Beda* also our countri-

Beda in Act. 20 man expoundeth that place of the Acts, *vna Sabbathi, the first day of the weeke, that is, vpon the Lords day, which is the first day after the Iewes Sabbath.* And thus we do see that the first day of the weeke is that, which wee call the Lords day, on which euen now the Churches had their publike meetings for the worship of God, and that it succeeded into the roome of the first Sabbath in the Apostles times.

M. Fox in Apoc. 1.10. Vnto this agree all the learned. Master *Foxe* that worthie Historiographer & Diuine, as he alleadgeth it out of Saint *Augustine*, saith, *Hereby we doe vnderstand that the first institution of the Lords day, Vel ab ipsis Apostolorum temporibus, &c. Is deriued euen from the very Apostles time vnto vs.*

Sozom. eccles. hist. lib. 1. cap. 8. Therefore, whereas *Sozomene* in his ecclesiasticall historie reporteth, that the first Christian Emperour *Constantine the great, did by law establish the Lords day, which was of the Gentiles called Sunday* (as he saith:) Master *Bullinger* saith, *it is to be vnderstood, that he renewed the Catholike custome of the Church, which was from the Apostles time; rather then that he did euen then first ordaine it.* For as Master *Bucer* saith, *The Lords day was appointed by the common consent of the Christians, for the publike assemblies of the Church, ipso statim tempore Apostolorum, euen at the first in the Apostles time.* Now see-

Bulling. in Apoc. concio. 4.

Bucer in Mat. 12. 11.

And by the Apostles themselues. Ioh. 16. 13. ing the alteration was made in the Apostles time, and they did yeeld vnto it by their practise, by whom can wee imagine that this should be done, but by them, who had receiued the spirite, *that should leade them into all trueth?* then by them (I say) who for their excellent gifts were able to see further into things then all the Church besides; who for their great and Apostolicall authoritie could preuaile more then any other; who were appointed by Christ, to bee the

chiefe

chiefe builders and planters of the Churches, both in doctrine and discipline? And therefore S. *Augustine* saith plainely, *Dominicum diem Apostoli & Apostolici viri, &c.* *The Apostles and men of Apostolicall authoritie did ordaine this day in the Church.* And Master *Foxe* concluding out of his words, saith, *From hence it is manifest, that the observation of this Lords Sabbath, Auctoritate niti Apostolicæ institutionis, doth leane upon the authoritie of the Apostles institution.*

Augustin. de temp. serm. 251.

M. Fox in Apoc. 1. 10.

And this is the confession of the Heluetian Churches; who acknowledging, that vnlesse certaine daies were appointed in the Church for Gods seruice, the mindes of men would be drawne away from it, thereupon inferre, *Vnde videmus &c. Whereupon wee see, that in the ancient Churches not onely certaine houres in the weeke were appointed for the meetings of the people, but that the Lords day was appointed for the̅, euen from the Apostles time.* And *Zanche* speaking of the daies, which the Primitiue Church did keepe holy, and hauing first named the Lords day, concludeth thus: *Hic igitur est primus & præcipuus dies festus, &c. Therefore this day is the first and chiefe holy day, which the Church of Christ hath alwaies kept, and which hath testimonie and witnes not onely of the later fathers, but of the first and most ancient, euen from the writings of the Apostles.* So that he maketh this day among all the holy daies of the Christians not onely chiefe in account, but first in time: for when all the Iewish holy daies ended at the death of Christ, then this began, euen at the time of his resurrection: and the Sacrament of the Lords Supper did no more neerely succeed the Passeouer, which was ordained at the same Supper, in the end of the administration of the former, than this Lords day doth the old Sabbath, which began when that ended: and so it hath his approbation not onely from later times, but euen from the writings of the Apostles, wherein wee see it named and obserued. So ỹ though the Christian Emperors as *Constantine* and other, as appeareth *in the impeiall lawes*, did certaine hundred yeers after Christ, make lawes for the establishing

Conses. Heluet. post. cap. 24.

Zanch. in 4. præcept.

L. fin. C. de feriis.

of it, whereby it was more generally receiued; yet it was both obserued of the church long before, & had better warrant, than from those Emperours, euen from the Apostles themselues.

If indeede they had resisted it, (as they did many other things, that crept into the Church in their time) we would haue suspected it, or rather vtterly refused it; but seeing they haue commended it vnto vs by their practises, as appeareth in that Scripture which we know to be Canonicall and Authenticall; as wee doe acknowledge, that the Lord furnishing them with his holy spirite, vsed them according to his good pleasure like worthie instruments, to conuey vnto vs the holy scriptures, which wee receiue from their hands, without all gainesaying; so wee beleeue that they had his extraordinarie direction in *abrogating the former day*, and placing this in the roome of it. For as the learned Doctor *Fulke* saith: *Now for the prescription of this day before any other of the seuen, the Apostles had without doubt either the expresse commaundement of Christ, before his ascension, when hee gaue them precepts concerning the Kingdome of God, and the ordering and gouernment of his Church; or else the certaine direction of his spirite, that it was his will and pleasure that it should be so, and that also according to the Scriptures.* And as we doe not dispute of the authoritie and credite of their writings, which wee know not to haue proceeded from the spirite of man; so we doe not call into question the lawfulnes of this change, which wee see in their writings allowed, and by themselues commended vnto vs in the same: especially when this that they did, they did it by the direction of Christ, and that not onely from his spirit, which lead them into all truth; but from his owne mouth, who after his resurrection gaue them precepts concerning the kingdome of God: and so it was not their doing so much, as Christs, and he it was that changed the day: as *Wolphius* saith, speaking of the changes of times: *The word change of time, which is diuine, and the most famousest of all, was made of the eternall Sonne of God, who translated the seruitude of the law, which by*

D. Fulke vpon Rhem. Test. Apoc. 1. 10. Act. 1. 2.

Act. 1. 3.

Wolph. de temp. lib. 2. cap.

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the ministerie of Moses he had instituted 1476. yeeres before, in the last Iubile. And a little after he addeth: *Christ himselfe did change the Sabbath, who onely could doe it, for he saith, The Sonne of man (so commonly calling himselfe) is the Lord of the Sabbath, that is, it is he to whom only it appertaineth to institute and to change the Sabbath.* And *Iunius* rendring a reason of the change of this day, and imputing it to the resurrection of Christ, and the benefit of redemption to the Church by him, addeth: *Cuius beneficij commemoratio &c. The commemoration of which benefit hath succeeded vnto the memorie of the creation, not by any humane tradition, but by the obseruation of Christ himselfe, and by his appointment: who both in the very day of his resurrection, and euery eight day after, vntill his ascension, appeared vnto his Disciples, and came into their assemblies: and the same is still kept of the Church of God, vnto which the Apostles haue deliuered the obseruation of the Lords day by the appointment and example of Christ.* So that by his iudgement, as the Apostles did deliuer this day to the Church from the beginning to bee kept holy: so they had it from Christ himselfe: who by his owne presence among them sanctified the first day of his resurrection, and euery seuenth day after as long as hee taried vpon the earth: as the same Christ did by his owne presence sanctifie the first seuenth day in the presence of *Adam* and *Eue* after the creation. And *Zanchius* also rendring a reason of the change of the day, saith, *Sicut initio mundi &c. As in the beginning of the world God had sanctified the seuenth day, because in it all his workes were finished and made perfect: so also it is to be thought, that the Lord did sanctifie this day, because on that day he renued the world.* So that he ascribeth the sanctification of the one day vnto God, as well as the other, for these causes, and both alike: and therefore vnlesse we denie that the first day was sanctified by God, wee neede not doubt, but that this day was sanctified by him also, and not by man onely. For the Apostles did meete, and Christ came into their companie not onely the first day of his resurrection, but euery seuenth day after: and therefore *Cyril* thus speaketh of the

Matth. 12. 8.

Iunij prælect. in Gen. 2. 3.

Zanch. in 4. præcept.

Cyril. in Ioh. lib. 12. cap. 58.

second seuenth day: *Diem octauum: The eight day* (speaking of the daies inclusiue, as the Euangelist doth, that is, taking in both the Sabbaths) *on which Christ appeared vnto Thomas, must needes be the Lords day: therefore by good right holy assemblies ought to be in the Church vpon the eight day.* Wher-

Iunij Eccles. lib. 1. cap. 4.

unto agreeth *Iunius: Diem octauum: The eight day the Church of God hath called the Lords day euen from the resurrection of Christ: which he hath appointed for holy assemblies both by his owne resurrection, and by his owne deede: which the Apostles did keepe, and appoint for the Church to meete in, and which the Church of Christ hath kept: therein obeying their sayings, and following their deedes.* So that hee saith, that the Church hath the obseruation of this day not only from the example of the Apostles, and from their commandement: but that they had it from the example and commandement of Christ: and thus for the authoritie and antiquitie of it, he maketh not onely the Apostles, but Christ himselfe to be the first Author of it to his Apostles, and then to vs, and to the whole Church. Of which iudgement also is the

Athanas. Hom. de semente.

ancient father *Athanasius: Olim priscis hominibus: In times past the Sabbath was in great price with the ancient fathers, which solemnitie the Lord hath translated vnto the Lords day:* where he doth not only say, that the day was changed, but that God himselfe, and not man made this change.

Wolph. Chronol. lib. 2. cap. 1

So that I may conclude with him that saith, *Fecerunt hoc Apostoli,* The Apostles did make this change, as appeareth by their writings, whose examples wee doe well to follow, as of whom it is sayd, *he that heareth you heareth mee:* or ra-

Iunij prælect. in Gen. 2. 3.

ther with *Iunius, Quamobrem cum dies Dominicus, &c. Wherefore, seeing the Lords day is both by the fact of Christ, (s. his resurrection and often appearing to his disciples vpon that day) by the example and institution of the Apostles, and by the continuall practise of the ancient Church, and by the testimonie of the scripture, obserued and substituted into the place of the Iewish Sabbath, Ineptè faciunt,* They doe very foolishly, *who say that the obseruation of the Lords day is of tradition, and not from the Scriptures, that by this meanes they might establish*

The Lords day is no humane constitution.

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the traditions of men. We are not therefore of the Papiſticall Ieſuites minde in this point, who ſay confidently (as they doe all things) but without proofe: *That the Apoſtles of the Church of God in their daies in abrogating the Sabbath, which was the ſeuenth day, and making holy for it the next day following, being the eight day in account from the creation; did it without all Scriptures, or commandement of Chriſt, and that the Church in thus doing had no more warrant for it, than it had for preſcribing the other holy feaſts of Eaſter, Whitſontide, Chriſtmas, and the reſt.* Where yet firſt they confeſſe, that the Apoſtles, and no meaner men did make this change: and that alſo they did it by the inſpiration of the Spirit of God: for in the ſame place they further adde, *That the Church had authoritie, and inſpiration from God, to make Sonday, being a worke day before, to be an euerlaſting holy day:* and this we willingly grant vnto them. Secondly, they acknowledge that the Apoſtles made it an euerlaſting holy day: whereupon wee inferre that it may neuer bee changed (for then it ſhould not laſt for euer) it muſt not bee chaunged, I ſay, no not of the whole Church, vnder what colour or pretence ſoeuer. But the laſt wee will not ſo eaſily graunt vnto them, vnleſſe they can better prooue it: namely, that they had no better warrant for the eſtabliſhing of the Lords day, than they had for any other of the Saints daies, which is a great error, that I may no further charge them, and that which highly derogateth from the honour of Chriſts reſurrection. For as Maſter *Beza* ſaith: *The Sabbath day continued from the creation of the world, vntill the Lords reſurrection, which ſeeing it was (as it were) another creation of another ſpirituall world (as the Prophets doe ſpeake) euen then was the firſt day of this new world taken for the Sabbath, or ſeuenth day of the former world, the holy Ghoſt without all doubt teaching it the Apoſtles.* And therefore in the ſame place addeth, *That the aſſemblies of the Church vpon the Lords day are Apoſtolica ac verè diuina traditionis, that is, deliuered vnto vs by the Apoſtles and by God himſelfe.* Vnto whom agreeth that worthie Light of the Church of England, who ſaith in plaine

Rhem. Teſt. in Apoc. 1. 10.

Beza in hunc locum.

D. Fulke in hūc locum Rhem. Test.

words, *That the Lords day is a necessarie prescription of Christ deliuered to vs by his Apostles.* Therefore this new learning, lately set abroach, *that the Lords day is not enioyned by Gods commandement, but by humane, ciuill or ecclesiasticall constitution*, as it goeth directly against these reuerend fathers and diuers others, (which are no English Pamphletars) and sauoureth too rankly of the Iesuites: So I hope that the late disputation held at the *Commencement in Cambridge* by a learned Doctor hath sufficiently confuted it; and the cleane contrarie, euen that that wee haue set downe, propounded, defended, and by the whole consent of all the Doctors of that Vniuersitie allowed, and by the Vicechancellor then Moderator so determined. So that for any man to say, of his owne head, contrarie to all these learned Diuines and Doctors, that *the Lords day is an humane constitution*, I thinke it more meete to bee exploded out of the Diuinitie schooles, as it was there, then greatly to be confuted by any learned man.

Anno D. 1603.

Dies Dominicus nititur verbo dei.

But to proceed, that it might bee fully knowne to the whole Church in time, that *the day was changed* indeede, they gaue it a new name, calling it *the Lords day*, that the very name it selfe might proclaime, with a loude voice, as it were with the sound of a Trumpet, thus much vnto the whole world; yea among them, which had not yet submitted themselues to the obseruation of this day. For thus Saint *Iohn* calleth it in the Reuelation, *I was rauished in the spirite on the Lords day*, by which as it is agreed vpon of all sides, that he meaneth *this very day* which wee obserue; so when hee giueth it this name, writing vnto the Church, to whom hee would commend this propheeie: hee sheweth, that then it began at least to bee so called, and was in his time knowne by that name to some, he liuing longer then the rest of the Apostles. And so as the bounds of the Gospell were enlarged, and it was by little and little in more places intertained (neither could so great a thing in all places bee done at once) so with it also was the obseruation of this new day, together with the change of the name thereof

The name of the day was changed, and called the Lords day.

Reuel. 1. 10.

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in the same places intertayned also. And therefore *Ignatius* Bishop of Antioche, liuing in the time of this Apostle, saith of it, *Omnis qui Christum amat, Let euery one that loueth Christ keepe holy the Lords day, renowned by his resurrection, which is the Queene of all dayes, in which death is ouercome, and life is sprong vp in Christ.* And so after him in other places, it was thus called and kept. For as *Eusebius* makes mention in his Ecclesiasticall historie, *Dionysius* Bishop of Corinth, who liued about the yeere of Christ, 166. speaketh thus, *Hodie, to day wee haue celebrated the Lords holy day.* And *Iustinus* Martyr, not long after him doth not onely name the Lordes day, but sheweth how it was obserued then, euen as it is of vs, when hee saith, *That they met in one place to heare the writings of the Prophets, &c.* And *Tertullian* after him among the solemne dayes of the Christians then obserued, doth first of all name *the Lords day.* Thus we may see that this change was made and approued of the Church from the beginning, and so hath continued vnto our time. So the Sabbath was neuer *of the nature of New Moones, and Iewish feasts,* but of a more lasting nature and more excellent than they; for the Sabbath was commanded to be kept before the other were knowne; as not only from the beginning, but (as it is granted euen of the aduersaries of the Sabbath) at least when the Israelites came out of Egypt, as appeareth Exod. 16. where in their eight Station or Camping vpon occasion of the giuing of *Man*, they were put in minde of the Sabbath: but the rest of the Iewish feasts are not mentioned vnto *Moses*, vntill they came to Mount Sinay, which was the twelfth place of their abode; therefore there must needes bee some good space betweene: and there not at the first, when the Lord did with his owne voyce speake to them of the Sabbath, did they heare one word of the other feasts: but after a certaine time *Moses* being called vp into the Mountaine, God did deliuer them vnto him, as hee did other things touching his worship; and he not immediatly, but after that he had tarried there fourtie daies and fourtie nights, at the last came

Ignat. ad Magnes.

Euseb. lib. 4. cap. 22.

Iustin. apol. 2.

Tertul. lib. de Idololat.

The Sabbath is not of the nature of New Moones and Iewish feasts.

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and signified so much to the people; but in the meane season they were ignorant of the one, that is, of the new Moones, and the rest of the Iewish feasts: though they knew the other, namely ỹ Sabbath. And this hath bin also obserued and prooued before, that the Sabbath and Morall law was giuen to the people immediatly from God, but the other festiuall daies, as the whole Ceremoniall law also, first to *Moses*, and then by his ministerie vnto the people: so that it seemeth, that the Lord himselfe hath distinguished them euen in nature; and looke what difference is between the nature of the Morall and Ceremoniall law, the same is betweene the Sabbath, and New Moones and other Iewish feasts. Besides, these later were giuen to the Iewes as meanes to further them in the sanctification of the Sabbath, as they had many other things giuen them to further them in the obseruation of the rest of the Morall Commandements; therefore by how much the principall and chiefe thing is aboue all accessory helpes and meanes that further vnto the same, by so much is the Sabbath in nature aboue all Iewish feasts. Thirdly, all the New Moones and Iewish feasts are taken cleane away as the Apostle proueth, and ought in no case to continue without derogating to the honour of Christ; but the Sabbath ought still to continue, and cannot be taken away, vnlesse wee impeach the honour of Christ, and that in the highest degree, seeing that it beareth his owne name, and is instituted to the honour of his most glorious resurrection: for though wee keepe not the same day which was from the beginning, yet we haue, and must haue a Sabbath still: but the other feasts of the Iewes are not changed into any other daies, but cleane abrogated. Last of all, if we should grant this, that the Sabbaths and Iewish feasts were of one nature (which we cannot doe, vnlesse we will goe against all reason) then it must of necessitie follow, that the Sabbaths cannot possibly bee of any humane, but diuine constitution: for who will say that the Iewish feasts were ordained by man and not by God? doth not the scripture say plainly that God himselfe deliuered them vn-

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Gal.4.10.
Coloss.2.16.

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to *Moses*, and he as a messenger from God, and not of himselfe, gaue them to the people? So then at the least by this assertion the Sabbaths must needes be of God, as wee know they are, but most of all, when wee see how God with his owne voyce immediatly deliuered them vnto the people.

But to returne and to speake againe of the alteration of the day, according to my first purpose, lest it should seeme strange vnto vs, that any such chaunge should bee made in the day, wee must call into our remembrance, how many things were changed at that time: For first of all the Ministers were changed, and in stead of Priests and Leuites, there were giuen *Apostles, Prophets, Euangelists, Pastors and Teachers.* Secondarily, all the sacrifices were changed, so that wee doe not offer vp the dead bodies of Rams, Calues, Goates and such like, but *We giue vp our selues a liuing sacrifice, holy and acceptable vnto God.* Whereupon *Chrysostome* saith: *Non iam pecudes &c. We doe not now offer any more sheepe and oxen, nor the fat of beasts: all these are taken away, and in stead of them is brought in a reasonable sacrifice.* And *Basil, Repudiatis victimarum multitudine, &c. God refusing the multitude of sacrifices, now requireth but one oblation, euen that euery one would offer vp himselfe vnto God.* Of which kind of oblation, S. *Hierome* saith, *Totum Deo dedit: he hath giuen all vnto God, who hath offred vp himselfe vnto him.* Thirdly, the Sacramentes were changed, for in stead of Circumcision and the Passeouer, we haue *Baptisme, and the Lords Supper.* Why then might not the day be changed? nay, was it not the great wisedome of God, to change the day with al these, to shewe that there was a thorow change indeede in the whole gouernement of the Church of the Iewes; *when the day it selfe* (vpon which all the other things were practised) *was changed* together with them? And whereas all other things were so changed, that they were cleane taken away, as the Priesthood, the sacrifices, and Sacramentes; *this day was so changed,* that it yet remaineth: which sheweth, that though all the other were ceremoni-

Then also were changed the Ministers and the ministerie of the law.

1 *Ephes.* 4. 11.

2 *Rom.* 12. 1.

Chrysost. in Epist. Hebr. Homil. 11.

Basil in Iesa. cap. 10.

Hieron. Paulino.

3 1. *Cor.* 1. 10. 2. 3. 4.

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all, and therefore had an end, this only was *morall*, and therefore *abideth still*. So saith Master *Gualter*, *The Primitiue Church, though it did abolish the Iewish Sabbath, Otium illud sacrum non abolenit, yet it tooke not away the holy day of rest, but did translate the obseruation of it, vnto the day following: therefore there is the same vse of it now, which was of the Sabbaths time past, among the true worshippers of God.*

Gualt. in Mal. 3. Hom. 23.

Why the Apostles changed the Sabbath of the Iewes into this day that we now keepe, rather then any other.

When thus it seemed good to the Apostles vpon these waighty considerations (being herein gouerned by the holy Ghost, and that according to the Scripture: hauing therein also the direction and example of Christ, and that for more dayes then one, as hath beene shewed before) seemed good vnto them, I say, *to change this day*; they were directed by the same warrant, aduisedly to chuse *this day* (which wee now keepe, and must keepe to the end of the world) rather then any other, vpon speciall groundes and most singular reasons laid open to the Church (neither indeede could they haue chosen any other) who seeing into them, and being perswaded by them, gaue their free consent vnto it, and could in no wise gainsay it. For seeing that our God and Sauiour Iesus Christ, taking vpon him the wonderful worke of our Redemption, did finish and make an ende of it, vpon *that day*, when hee did most victoriously *rise from the dead*, and so declare that he had conquered all: and hee dying in the state of a condemned sinner for vs, taking vpon him all the punishment that was due to vs, euen to the ransaking and confounding of all the parts of his soule and bodie: *with droppes of water and blood trickling downe from him, when he kneeled vpon the colde grounde*, and to the powring forth of that lamentable crie with great anguish, *My God, my God, why hast thou forsaken me?* And being thus carried to the graue, and put vnder the ground as a man forlorne and cast away, death holding him fast, and chayning him vp (as it were) for the space of three dayes and three nights: he did notwithstanding all this at the time appoynted, euen *vpon this very day loose the sorrowes of death, because it was vnpossible, that hee should be holden of it, and rising vp* with wonderfull

Luk. 22. 41. 44

Matth. 27. 46.

Act. 2. 24.

derfull great glorie, did shew that all things were ended, and that he had redeemed mankinde, and all *the Creatures into the glorious libertie of the sonnes of God*, according as it is set downe in the Gospell: *When the first day of the weeke began to dawne, Mary Magdalene, and the other Mary came to see the sepulchre, and behold, there was a great earthquake, for the Angell of the Lord descended from heauen, and came, and rolled backe the stone from the dore of the sepulchre, and sate vpon it, and sayd to the women, feare yee not, for I know that you seeke Iesus that was crucified, he is not here, for he is risen as he said.* Now that it might appeare, that all the Ceremonies of the Iewes were at this time ended in him, that was the fulfilling of them; and that all those shadowes were taken away by his death, who was the substance and bodie of them; they did make choyse of *that day*, specially vpon which he *rising againe* from all things which he suffered, did declare, that hee had ouercome and ended them indeede.

Rom. 8. 21.

Matth. 28. 1.

Because Christ did rise from the dead on that day.

And besides, that it might bee an effectuall teaching to the Church, that all the libertie and freedome from sinne, from hell and death, and from the eternall wrath of God, is purchased vnto them by the accursed death and shamefull sufferings of Christ Iesus vpon the Crosse, and by none other; and that all glorie, happines and life cōmeth vnto them from his righteousnes and glorious *resurrection*; they did preferre this day aboue any other, as most worthy, in the which he hauing before suffered all these intolerable things for them, and being pressed downe with them, euen vnto death, did afterwards (recouering himself as it were, and gathering new strength) like vnto the *most victorious lyon of the tribe of Iuda*, did I say, *mightilie raise vp himselfe* in glorie for their sakes, *by the inuincible power of his Godhead*. *Chrysostome* among the sundrie names, which he reckoneth vp, that this day had in the Primitiue Church, sayth, it was therfore *called the Lords day*, *Quia solemnis erat memoria resurrectionis Christi*: *because it was solemnlie appointed for the memorie of the resurrection of Christ*. Whereunto agreeth S. *Aug.*

Reuel. 5. 5.

Rom. 1. 4.

Chrysost. serm. 5. de resur.

August.epist.ad Ianuar.119. cap.13.& ad Casul.86.

Idem.de temp. serm.251.

Augustine: The Lords day was declared vnto the Church, by the resurrection of the Lord vpon that day. And in another place: *The Apostles did appoynt the Lords day instead of the Iewish Sabbath, Quia in eo redemptor noster à mortuis resurrexit: because vpon that day our redeemer did rise frō the dead, which also therefore is called the Lords day.* So that not so much the Apostles, as Christ himselfe brought in this chaunge, and was the author of this day, as hath been more largely shewed before. And this is that which one sayth:

Wolph.Chronol.lib.2.cap.1

Nonum Christus Sabbathum substituit: Christ did appoynt the new Sabbath, when our last enemie death being ouercome, hee made an end of the labors of our redemption, which in his humanitie were to bee borne, and the next day with the new man restored, he brought out of the graue a new time; the time of our redemption, and of the new Couenant; and did prepare an euerlasting Sabbath (into the which himselfe then entered) for vs also at the time appointed, by vertue of his resurrection to be entered into: therefore as in the time of the Creation, that day which was first of the Creation finished, was made holie for the worship of God: so now in the time of the redemption, that day which is first after the finishing of it, is to be accounted holie of vs.

Whereunto agreeth *Zanchius* in his treatise vpon the fourth Commandement, when hee saith: *Si in memoriam &c. If that for the memorie of our redemption one day in the weeke is to be celebrated, and our redemption was perfected on the day that followed the Iewes Sabbath, which is called the Lords, then vpon iust consideration was the sanctification of the Sabbath remoued vnto the Lords day:* where hee presumeth this, as a thing vndoubted, and not to be gainsaid, that one day in seuen must alwaies remaine, and therfore the change must of necessitie bee made to this day, and to none other, vpon which Christ did rise againe. And a little after he addeth: *Vpon what day the Church should meete for the publike worship of God, is set downe by the tradition of the Apostles, and that is out of controuersie among all the learned. For although we haue no expresse commandement from the Apostles in plaine words for the keeping holy of the Lords day, yet we doubt not, but*

Zanch.in 4. precept.

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that it is their tradition, because S. Iohn maketh mention of it: and why doth he call it the Lords day? euen because of that custome, that was alreadie receiued among the Christians, because that our Lord Iesus by rising againe vpon that day, did finish our saluation: for he rose againe for our iustification, as the Apostle saith, and did as it were make a new world, when he renued all things. Thus hee ascribeth the change of the day together with the new name of it vnto the resurrection of our Lord Iesus Christ. Euen as *Iunius* doth: *Causa mutationis &c. The cause of the change is the resurrection of Christ, and the benefit of the restauration of the Church by Christ.* And S. *Augustine* also long before him: *Dominicus dies æternus est. The Lords day is eternall, which being made holy by the resurrection of Christ, doth represent vnto vs our eternall rest not onely of the soule, but of the bodie.* And in another place he saith: *The resurrection of our Lord hath promised vnto vs an euerlasting day, and hath consecrated vnto vs the Lords day, which is so called, because on it our Lord did rise againe.* Therefore as the Iewes vsed the other day, which is the last of the weeke, because it was the day wherein the Lord made all things perfect: so the Apostles not as priuate men, but as chiefe gouernours of the Church, and guided by the spirit of God, changed it into the day of Christs resurrection, who was the beginner of the new world. So that the cause of the chaunge and of the keeping of this day is vpon as good ground, as was the institution and obseruation of the former. For when the creation of the world was the greatest worke that euer was done, and so worthy to be remembred to the honour of the Creator, then the memoriall of that was chiefly to bee regarded, as God appointed it from the beginning: but when a greater and more excellent worke was done, euen the glorious redemption of the world, there was good reason that the greatest worke should haue the greatest honour; and so this day to succeed for the honour of the Redeemer, as hee also from the beginning did appoint that. So then they sanctified the last day of the week, because on it God rested from the worke of creation: wee

Reuel.1.10.

Rom.4.25.

Iunij prælect. in Gen.2.3.

August.lib.22. cap.30.de ciuit.Dei.

Idem de verb. Apost.serm.15.

keepe

keepe this day, because on it Christ rising from death rested from the worke of our redemption; which worke of the redemption being a greater worke than that of the creation, not only caused a change of the day, but a necessary change of it into this day that wee now keepe, neuer to be changed againe: for as S. *Augustine* said a little before, *The Lords day is eternall.* *Athanasius* intreating of these words of our Sauiour Christ, *All things are giuen vnto me of my Father,* saith, *Quamdiu prior ætas &c. As long as the old world did last, so long continued the obseruation of the Sabbath: but when another generation did succeede, it was not needfull that this new people should any longer keepe the day of the former nation: but rather the beginning of the second creation and age: and when is that beginning, but at that time when our Lord did rise againe:* where he opposeth the Sabbath vnto the Lords day; the time of the old world to this new world, wherein wee liue; and the first creation vnto the second; and maketh Christs resurrection the cause of all this change, both of the day, and of the world. And in the same place hee saith further: *Finis prioris creationis Sabbathum, &c. The Sabbath was the end of the first creation, but the Lords day is the beginning of the second creation; in which Christ did renew and restore the old man. Therefore as of the first people he would haue the Sabbath day to be kept for the memorie of the end of the first things: so we keepe the Lords day for the memorie of the beginning of the second repairing of the same: for he did not make any new creature, but did renew the old.* Where againe the opposition is to be marked, that he maketh betweene the first and the second creature, or (as he expoundeth himselfe) betweene the creation of mankinde, and the repairing of the same: and the last day of the weeke appointed for the memorie of the one, and the first day for the other, and maketh Christs resurrection to be the cause of this change. D. *Fulke* in his answere to the Rhemists, speaking of the change of this day, saith, *That for the prescription of this day before any other of the seuen, the Apostles had without doubt, either the expresse commandement of Christ before his ascension, when he*

Athanas. in Matth. 11.

D. Fulke vpon Apoc. 1. 10. sect. 6.

gaue

gaue them precepts concerning the kingdome of God, and the ordering and gouernment of his Church: or the certaine direction of his Spirit, that it was his will and pleasure that it should be so, and that according to the Scriptures; seeing there is the same reason of sanctifying that day, in which our Lord Christ accomplished our redemption, and the restitution of the World by his resurrection from death, that was of sanctifying the day, in which the Lord rested from the creation of the world. And a little after he addeth: *That the cause of this change is the ordinance of God, who as he first sanctified the day of Rest from the creation, for the glorie of that worke: so now also he sanctifieth the day of the restitution of the world, for the glorie of the accomplishment of our redemption.* Where he imputeth this change vnto the ordinance of God, and not to the will of man, and vnto God, who ordained it for the memorie of Christs resurrection. So it is true ẏ S. *Augustine* saith of this day, that it appeareth in the Scripture, that it is of very great accoũt: *for it is the first day of the world, in it were formed the Elements, in it were created the Angels, in it Christ rose from the dead, in it the holy Ghost descended vpon the Apostles, and God first rained Manna in the wildernesse: so that by these and such like markes the Lords day is made famous.* And in another place he saith further: *This is the day in which the first light did shine, and in which the children of Israel passed through the red sea drie foote, in which the Lord Iesus was baptised in Iordan, in which he turned water into wine in Cana of Galile, in which hee fedde 5000. men with fiue loaues in the desert, in which he came into his Disciples, when the doores were shut, in which wee hope, that he shall come to iudgement.* Many other things are spoken of this day, as, *that vpon it Christ was borne, vpon this day the old Couenant and Testament was changed into the new:* especially of some of the Rabbins, (as *Wolphius* obserueth) *Vpon this day Aaron and his sonnes were consecrated to their office, and the Princes did begin to offer to the Tabernacle.* So that as, the Psalmist saith of Ierusalem, *Glorious things are spoken of thee, thou citie of God:* so wee may say, many excellent things are spoken of this day. All which, whether they

Act. 1. 2.

Aug. de temp. serm. 251.

Idem de temp. serm. 154.

Wolph. Chron. lib. 2. cap. 1

Psal. 87. 3.

be true or no we cannot tell, and yet if they were, they are all nothing to this, *The resurrection of Christ*, which alone hath made it famous, and hath giuen it that honour which all the other besides are not able to doe.

I doe not deny, but that vpon this day we may & ought, as neere as we can, to remember other benefits of God bestowed vpon the Church either on this day, or at any other time: as seeing this day was the first of the creation of the world, wherein the Lord drew light out of darknes: and the holy Ghost is said on this day to come down vpon the Apostles: therefore this day may fitly put vs in mind of our creation, to be thankfull to God the Father: and of our redemption, to bee thankfull to God the Sonne: and of our sanctification, to bee thankfull to God the holy Ghost: yet but one of these was the cause of the change of this day: and that hath made it famous, and that alone (euen *Christs resurrection*) was not onely the greatest cause, but the only sufficient, to make it holy: For if the beginning of the creation had been any cause of it, why came it no sooner? if the descending of the holy Ghost, why did the Apostles and the Church of God keepe it before that time? But S. *Augustine* sheweth the reason of it plainly when he saith: *Dominicũ diem, The Apostles, and men of Apostolicall authoritie haue thought, that the Lords day ought religiously to be kept, because in it our Redeemer Christ Iesus did rise from the dead.* *Aug. de temp. serm. 151.*

P. Martyr saith, that *in changing of the Sabbath of the Iewes, and in taking one day rather than another for the outward worship of God, it was free for the Church through Christ, to take that, which it should iudge most fit for that purpose:* which I grant to be true, with that limitation that himselfe addeth: *Neither did it iudge amisse, if in obseruing the Lords day, it preferred the memorie of our restoring, that is, the resurrection of Christ, before this of finishing the world.* I adde further, that it should haue done amisse, if it had taken any other: for there was no cause to alter it at all, but this: for if Christs resurrection had been deferred vntill this day, it should not haue bin changed vntill now. *Iustin Martyr* speaking of the day, *P. Martyr in Gen. 2. 3.*

which

which the Christians kept in his time, which is this Lords day that wee now keepe, giueth this reason of it: *Because God vpon that day created the world, and Christ did rise from the dead:* where though hee rendreth two causes, yet this latter is not only the chiefe, but the sole cause. *Ignatius* rendreth this reason: *Because that some vnder the profession of Christianitie, had still in their mindes the ceremonies of the law, which ought to be abolished.* And thereupon he maketh this exhortation: *Non amplius celebremus &c. Let vs not keepe any longer the Iewish Sabbath,* (where by the way we see that he also, as wel as *Zanchius* before, cleereth them which vrge the true doctrine of the Sabbath from the slanderous name of Sabbatharians) *but let euery one that loueth Christ keepe holy the Lords day, fameus by the resurrection of Christ, which is the chiefe of all daies, in which death is ouercome, and our life is risen in Christ, whom the children of perdition denie.* And *Chemnitius* vpon these words of his concludeth, *That the Apostles tooke the Lords day for their sakes, who did denie the abrogation of Iudaisme, and the resurrection of Christ.* Concerning which though it is to be granted, that the obseruation of this day was a speciall meanes to keepe men from both these heresies: yet seeing it was appointed, long before any such heretikes did appeare, and that by the Apostles, or rather Christ himselfe; their deniall of these truths could be no cause of the institution of this day, but onely Christs resurrection: euen as *Sozomene* making mention of the law, that *Constantine* made for the obseruation of this day, giueth this only reason, as sufficient: *Quia in eo Christus resurrexit: Because Christ did rise vpon it.*

Iust. Martyr. Apolog. 2.

Ignat. ad Magnes.

Chemnit. exam. cap. de diebus festis.

Sozom. lib. 1. cap. 8.

So that in this respect, it may be truly said of this day, as it is in the Psalme, *This is the day which the Lord hath made, let vs be glad & reioyce in it:* For this Psalm principally pertaineth vnto the Messiah, of whom *Dauid* was a type and figure (as Master *Beza* noteth): So that here the day of the Lords resurrection is commended vnto vs, wherein hee being deliuered from death, is made the head of the corner or

Psal. 118. 15.

Beza paraphr. in hunc Psal.

the corner stone: as *Dauid* being deliuered from his enemies, was made the head of the people.

So that I say, as for the memorie of the first Creation, that *seuenth day* was sanctified by the Lord, in which hee rested from his worke, and thereby declared that all things were most perfect, when hee wrought no more: vpon which consideration the whole world was bound to keepe that day, vntill the comming of Christ: euen so hee at his comming taking vpon him the creating (as it were) of a new world, I meane the renewing of it, and redeeming of it *from sinne*, and *from that bondage, corruption and vanitie*, (as the Apostle speaketh) wherein al the creatures were by reason of sinne; and faithfully performing all things to the full, not leauing of any iot or title thereof from the beginning of his life, to the last moment of his death; yea, and in his death and buriall and *Resurrection* most of all; after which time hee suffered no more, but entered into his rest, and vpon that day hee began, and so continueth it for euer; that the most famous and worthie memorie of his second creation might not bee inferiour to the first, but that the beautie and glorie of it might shine more excellently in the Church, than that of the other, as indeede it was greater: therefore *this day* was ordained by speciall aduice, and none but *this day* could bee chosen to be the Sabbath and day of *Rest*, in which Christ Iesus the Creator of the new world, rested from his worke of the new creation.

Rom. 8. 21.

Therefore this day was appointed, and none but this could be ordained.

The Canonists and Schoolmen hold, not only that some other day at the first might haue been appointed by the Church; but that there is no warrant from the Scripture for any set day, but that it is left wholy to the Church, to appoint which, and how many. For *Thomas* saith, *This only is morall in the commandement, that there should be some time appointed for men to rest in, and to serue God.* And in another place he sheweth his minde more plainly, though therein he be further from the truth: and saith, *Morale est saltem ad hoc: The fourth commandement is morall at least in this one thing,*

Thom. 2ª. 2ª. *quæst.* 100. *articul.* 3.

Idem 1.2 *quæst.* 100. *articul.* 8.

thing, that a man is bound to bestow some time vpon the seruice of God, either daies, or houres. Thus we see how he restraineth the commandement not only to some daies indefinitly, but to houres. And *Couarruuias* a Canonist and one of their best Diuines expounding these words of *Aquine*, saith, *Licet ius Pontificium &c. Although the Pontificiall law cannot so derogate from this commandement, but that some daies must be appointed for religion: Tamen qui sint, & quot numero verè ad legem humanā pontificium pertinet: Yet what those daies must be, and how many in number, that doth truly and properly appertaine to the humane constitution of Bishops.* Thus they seem to professe, ý in changing of the day, the Church might haue made choise of any other day, as well as this: which hath bin sufficiently proued, that of necessitie it ought to be appointed: because on the last Iewish Sabbath ended the old world; and with the first day of the week the Lords day was brought in, and the new world by vertue of Christs resurrection (for thus indeed the Prophets doe speake of the time of the Messiah, that thē all things should be made new: *I will create new heauens and a new earth, and the former shall not be remembred, nor come into minde*) because the price of their renuing was thē fully paied. And againe for this cause, when the said Prophets do speak but of ý time vnto Christs comming, they expresse it in these words, *for euer*, as they are willed *to keepe the holy feast of the Passeouer vnto the Lord throughout their generations by an ordinance for euer:* and so likewise the other sacrament of Circumcision is called by the Lord *an euerlasting couenant*, because then the first world had an end, (that I might so speake) and the new world began; in which respect the time of the Gospell is called the world to come. As the Apostle saith: *He hath not put in subiection vnto the Angels the world to come.* And this is that, which is very well handled by a learned man and of our own countrie and time, intreating of *Daniels* weekes: *When Christ* (saith he) *vpon the Disciples praising of the glorious building of the Temple in the 24. of Matthew, had spoken of the destruction thereof to come, wherein one stone should not be left*

Couar. lib. 4. cap. 19. Tom. 2.

Esay 65. 17.

Exod. 12. 12.

Gen. 17. 14.

Heb 2. 5.

Master *Liuely*: Chronol. of the Persian Monarchie.

vpon another: they asked him when those things should be, and what signe should be of his comming, and of the end of the world; ioyning these three things together; the desolation of the temple, the comming of Christ, and the end of the world; as it were all pertaining to one time: And therefore for that which is asked in Matthew, touching the signe of Christs comming, and the end of the world: in the other two Euangelists, Marke and Luke, this only is demanded, what signe should bee of the destruction of Gods holy temple in Ierusalem. Whereby may be gathered, that the Apostles of Christ held the opinion of the old Hebrues, concerning the comming of Christ at the desolation of the Temple, and therein a change of the world. For after that the estate of the old world should be once ouerthrowne, the ancient Hebrues looked for a new world, as it were by the new raigne of their Messias; which in their writings, they called the world to come, vnderstanding thereby the time of Christs kingdome: euen as wee haue heard it out of the Epistle to the Hebrues before. *And in their Talmud they diuide the whole time of this life, from Adam the first man, vnto the last that euer shall be borne, into two worlds: the first from the beginning of things created, to the comming of Christ: the second from that time to the resurrection of the dead. So this tradition of the Hebrues made an end of the old world in the comming of Christ. The Disciples then asking what should be the signe of Christs comming and of the end of the world, may seeme to haue thought the very same, and vnderstood the same world, which ended at the comming of Messias, to raigne in a new world by the Gospell. And for this cause those times, which were betweene the preaching of Christ and Ierusalem destroyed, were called the last daies.* As the Apostle S. *Peter* doth alleage and expound the prophecie of *Ioel:* as it is set downe by the Euangelist S. *Luke*. *And it shall be in the last daies, saith God, I will powre out of my spirits vpon all flesh.* Which last times are all one with the end of the world spoken of by the Apostle S. *Paul*, calling that time the end of the world. *These things* (saith he) *were written to admonish vs, vpon whom the ends of the world are come.* And againe, the spirit of God speaking of these times, vseth the same

Matth. 24.3. Mark. 13.4. Luk. 21.7.

Act. 2.17.

1 Cor. 10.11.

same phrase: *Now in the end of the world hath Christ appeared once to put away sinne by the sacrifice of his death.* Heb.9.20. Thus the whole age and time of the world was rightly diuided into two parts, one of the Creatiō vnto the comming of Christ, the other of the Redemption, from thence vnto the resurrection of all flesh. And these had two seueral Sabbath daies. And therefore as the Church by keeping the first seuenth day did testifie, that they worshipped and depended vpon that God, which rested himselfe vpon that day from the worke of creation, and therefore sanctified it: so we by keeping this *seuenth day*, do witnes not onely to all the Church, but to all Turkes, Infidels, Panims and Atheists in the world, that we serue and looke assuredly to be saued by *that Lord Iesus Christ*, and by none other, who by his *resurrection vpon this day*, did rest from the worke of our Redemption, which he had fullie ended and brought to perfection. *Neither did the Church iudge amisse,* (saith P. Martyr) *if in obseruing the Lords day, it preferred the memorie of our present restoring, that is, the resurrection of Christ, before the finishing of the workmanship of the world.* Pet.Mart.in Gen.2. And againe: For this cause, (saith a learned writer) euen because of Christs resurrection, when the day was changed, the change was made, *A feria septima in primam: From the seuenth day of the weeke into the first, and the beginning of the Sabbath is not now from the euening, but from the morning, at what time the Lord did rise againe.* Wolph.Chronol.lib.2.cap.1. The Lords day beginneth at the morning and not at the euening. But the Canonists they hold, that the Sabbath must begin at the euening, and last till the next euening: for so did one of the Popes decree: *Omnes dies Dominicos a vespera in vesperam cum omni veneratione docemus obseruari: We teach that all Lords daies should be kept with all reuerence from the euening to the euening.* Decret.dist.lib.2. de feriis cap.1. And so say the rest of his followers, as Couarruuias: *Dies quoad celebritatem &c. Daies in respect of their celebritie or solemne keeping of them, which is vndertaken for religion sake, begins at the euening, and ends at the euening: and this is called, Dies ecclesiasticus: an ecclesiasticall day*; as a day appointed not for ciuill affaires, but for Gods worship, and for the Church. Indeede the Iewes did Couar.lib.4. cap.19.Tom.2.

thus account their daies both ciuill and ecclesiasticall, as I may so call them, from the euening to the euening, because God himselfe in the beginning did thus make and account the daies, as it is set downe by *Moses*: *The euening and morning were the first, second, and third day.* And thus they continued vntill the end of the old world, that is, vntill Christs resurrection: At what time, as one saith, *Nouum tempus è sepulchro produxit*: As he did then begin a new world, *so he brought out of the very graue a new time*, and a new account of time. That as in the first world, and in the first day of it, there was first euening, and then morning: so in the second world, and in the first day of it, there was first morning, and then euening: for *Christ did rise early in the morning with the Sunne.* And so as Christs resurrection did make this Lords day, so we begin to keepe it, at what time hee rose againe: and so hold it from morning to morning. But to returne, and to conclude this proposition, concerning the proper cause of the chaunge of this day, let vs heare what learned Master *Iunius* saith among the rest: *The cause of this change* (saith he) *is the resurrection of Christ, and the benefit of the restoring of the Church by Christ: the remembrance of which benefit did succeed into the place of the memorie of the creation: Non humana traditione, sed Christi ipsius obseruatione & instituto, not by the tradition of man, but by the obseruation and appointment of Christ, who both on the day of his resurrection, and on euery eight day after, vnto his ascension into heauen, did appeare vnto his disciples, & come into their assemblie*, as hath bin said before. Like vnto the which, because nothing can euer fall out in the world comparable vnto it, in glorie & power; therfore this day must *cõtinue* in his first honor *of sanctification vnto the end of all things*; & no day be set vp like to it, or it *changed into any other day*, lest the wonderful glory of that thing be darkened, and the infinite power of it weakened; I meane the glorious and mightie worke of our Redemption, which by the sanctification of this Sabbath is commended vnto vs, and we by keeping that holy stil, do commend it to our posteritie. For seeing that this day was appointed

Gen. 1. 5.

Wolph. de temp. lib. 2. c. 1.

Matth. 28. 1.

Iunij prælect. in Gen. 2. 3.

This day must neuer be chãged, but continue vnto the ende of the world.

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at the first not only by the Apostles, but by Christ Iesus himselfe; and that for this end, that the memorie of his death and resurrection, and the redemption of mankind wrought thereby might be alwaies preserued in the Church to their continuall comfort, and the praise of his name: and there can none succeed them, I doe not say, aboue them, but not equall with them in authoritie, neither can there be any benefit in this world looked for, I doe not say greater than this, but not once to be compared vnto it in greatnes: therfore this day must not bee changed; for there can bee none to make this change, nor no cause for it. For to doe it without cause, that were to set our owne wits and wils against the wisedome and will of Gods word: and if there were cause, yet to attempt it without sufficient authoritie, that were to set open a window vnto all disorder and confusion in the Church; when it should be permitted vnto men to set vp and pull downe things for Gods seruice, at their own pleasure, by making a new, and abrogating the old without sufficient authoritie. For if the Iewes in so many hundred or thousand yeeres durst neuer change that seuenth day, which for the honour of God in the creation was sanctified by God himselfe: no none of the Patriarches or Prophets durst doe it: then why should wee haue more libertie to change this day, which for the honour of the Redemption was sanctified by Christ? And why may we not thinke, that it is as lawfull for vs to change the substance of Gods worship set downe in the Gospell, as the day, for the practise of it? seeing both of them came in together by the resurrection of Christ, and haue like warrant from the new Testament. *Zanchius* hauing shewed that the change of the Sabbath into this day, that we now keepe, was of the Apostles, he addeth: *Ac meritò ita factum est &c. And it was so done for good cause; for if the Sabbath of the seuenth day was appointed, that the benefit of the creation of the world might be celebrated, and the memorie of it preserued in the minds of the faithfull; but the benefit that Christ hath brought by his resurrection is farre greater. Debuit igitur: therefore the sanctifi-* Zanch. in 4. præcept.

cation

cation of the seuenth day ought to haue been translated vnto the Lords day. Whereupon I inferre, that if it ought to haue bin changed at the first into this day and into none other, and that for this cause; then still for the same cause it ought to be kept, for the same cause remaineth still, and alwaies shal: and if the Apostles could not then haue taken any other day, then much lesse may wee now. And so he concludeth, *Ita constat &c. So it is manifest, that this day is of the Apostles tradition, & optimo iure &c. and that it hath been by very good right retained and sanctified of the Church vnto this day.* Then if it should be changed, being giuen vpon so good ground, by men of so great authoritie, and continued by good right thus long in the Church, the change of it should be *nullo iure, sed summa iniuria:* by no good right, but by exreame wrong. *Peter Martyr* seemeth to be of another minde, when he saith, *It is true and certaine, that there is one day in the weeke reserued for the seruice of God; whether of the dayes be appointed, that is temporall, and may be changed.* Where though he sets downe his opinion, that this day may be changed into some other, yet he constantly denieth that it may be changed into the eight or tenth, as some do hold: for his iudgement is, that not only one day amongst many, but one day in the weeke, that is, one of seauen is reserued for Gods seruice: and in the same place also he had said before, that *they did well in choosing of this day*; and giueth a reason from Christes resurrection: therefore I do not see but that they shall do euill that shall take another day, for they can haue no such cause for any other day: and so not only one day in seauen is still to be kept, but this seauenth day only, and that for euer. The Canonists are a great deale wider from the marke, in holding that there is no set day appointed by the word of God to be kept holy, but that it is left altogether to the Church to appoint. (that I might vse their owne words) *Qui sint dies festi, & quot numero, which be holy dayes, and how many in number.* For though they grant that the Apostles were directed by the Spirit of God vnto the choyce of this day, yet they say it is in the power of the

P. Martyr in Gen. 2. 3.

Couar. lib. 4. cap. 19. Tom. 2.

Church

Church to change it, though they hold that it were very vnseemely so to do, seeing it hath bin so long confirmed by so many holy Fathers, that is (as they meane) by so many Popes, so that they make the chiefest ground of the continuance of the Sabbath, the authority of the Pope; for if the Popes by their authority had not from time to time confirmed it, they thinke that both lawfully and honestly, and without any iust imputation it might haue bin changed. The words of *Couarruuias* are these, *Quibus omnibus diligenter obseruatis, &c. All which things being well considered, we are of opinion, and not without iust cause, that the Lords day was of the Apostles, being taught it by diuine authority: for we reade that it hath been sanctified in the Catholike Church by tradition, so that though it came ab humano institute Apostolorum,* as he saith, *from the institution of the Apostles as men, yet it is very vnseemely that it should be changed or taken away of the Church, neither would the Spirit of God permit it, by whose inspiration it doth sufficiently appeare, that those things haue bin instituted and decreed about the worship of God, and the decencie and ministrie of the same, and haue been so many ages, and of so many holy Fathers and Bishops most constantly obserued.* So that they thinke it to be an humane institution, as other things belonging to the good order of the Church, and of the authority of the Pope, as some later Diuines haue thought it to be of the authority of Princes, but yet neuer to be changed, though they haue authority to do it: yet he saith, that others doe think otherwise, namely, that seeing ỹ holy daies that are now kept by the institution of the Church, are *iure humano Pontificio,* by the humane authority of Bishops, that therefore they may be changed, or taken away, so that some time conuenient be appointed for rest, and for Gods seruice: in which words though he speaketh generally of the holy dayes of the Church, yet he includeth the Lords day; for in the same place he doth expressely speake of it, and alleageth the authoritie of *Thomas* of *Aquine: Qui expresse asseuerat diem Dominicum esse iure humano: Who in plaine words saith, that the Lords day is of humane authoritie,* Idem ibid.

and

and appointed of the Church. And his meaning is the more cleere herein, in that immediatly after he speaketh of other holy daies now obserued in the Church, and saith: *Idem respondendum est. The same is to be said of the day of Christs resurrection*, of the day of Pentecost, and Christs birth-day, and of other such like holy daies. So that they make this day of no more authoritie, than other holy daies, but all alike, and so may bee changed at the pleasure of men, or taken away; but yet not meete to be changed or taken away, because they haue continued so long, and haue been practised of so many holy fathers. What kinde of authoritie and power then is this that God hath giuen to the Church to appoint and change daies, and that for the better ordering of it, which the spirit of God will neuer suffer it vse? Me thinkes they speake contraries, that God hath giuen them power to doe things, and that for their good, but the spirit of God forbids them to vse that power. Surely this must needes be, *Potentia valde remota, quæ nunquam venit in actū: A power very farre fetched, or none at all, which must neuer be put in practise.* They had as good say plainly, as the truth is indeed, that they haue no power at all to doe it: than thus to fetch it about, and to say they haue power, but they are forbidden euer to vse it: As if a Magistrate should haue power giuen him by vertue of his office to execute iustice, but should be forbidden vpon paine of death at any time to vse it. And this is that which the Iesuites (a sect of their owne brood) seeme to affirme, when they say, that *the Church had authoritie to make Sonday (being a worke day before) an euerlasting holy day.* They say that the Church made it an euerlasting holy day; if when they made it, they appointed it to be an euerlasting holy day, then they knew that it should neuer be changed, and that when they ordained it, they meant that it should bee inchangeable: and that especially for that very cause, which we haue heard alreadie; and so farre foorth we agree with them. And this is it, which is alleadged as a reason of the obseruation of this day in the Apostles constitutions: *It is called the*

Rhem. Testam. Apoc. 1. 10. sect. 6.

Constit. Apostol. lib. 7. c. 37.

Lords

Lords day, because it declareth vnto vs Christ crucified and raised vp againe, and it is worthily commanded to bee kept as the Lords day, that wee might giue thankes vnto thee, O Lord Christ, for all these benefites: for (say they) *there is that grace bestowed vpon vs by thee, Quæ sua magnitudine omnia beneficia obscurat, which by the greatnes, and as it were brightnes of it, doth obscure and darken all other.* So that though the day was *once changed* vpon these considerations; nay they being such as they be, it could not but be changed: yet for so much as the like cause can neuer bee offered vnto men, to moue them to enter into this consultation; therefore the day must not onely *not bee changed any more*, but it must not so much as enter into mens thoughts to go about to change it. And therefore I doe so much the more maruaile at him, who saith, *That the keeping holy of the Lords day is not commanded by the authoritie of the Gospell, but rather receiued into vse by the publike consent of the Church.* And a little after: *The obseruation of the Lords day is profitable, and not to be reiected, but yet it is not to bee accounted for a commandement of the Gospell, but rather for a ciuill ordination.* And, *That the Church might haue appointed but one day among ten or fourteene, for the publike rest and Gods seruice.* And, *That herein consisteth part of our Christian liberty, that it is lawfull, (if so bee it bee done by publike authoritie) to keepe holy weekelie not onely not the Lords day, but as they cal them Munday, Tuesday, or any other day.* And I am the rather herein willing to differ from him, because I am not of this iudgement alone, for as one truly and learnedly saith: *To change the Lords day, and to keepe it on Munday, Tuesday, or any other day, the Church hath none authoritie, for it is not a matter of indifferencie, but a necessarie prescription of Christ himselfe, deliuered to vs by his Apostles: for though other daies appointed by the Church to bee solemnised for the exercises of religion, may bee changed: yet there is great difference betweene the authoritie of the Church in this case, and the prescription of the Lords day by the Apostles.* And hereunto may bee added the iudgement of that Synod: wherein it was thus inacted: *We think it.*

Brentius in Leuit. 23. 2.

Idem in Leuit. 25. 8.

D. Fulke confut. Rhem. in Apoc. 1. 10.

Synod. Mogunt. cap. 61.

it meete, that holy daies falling within the Lords day, should be remoued, and translated to the day before, or after: where wee see, that other holy daies were changed, but not the Lords day. And so I conclude with the saying of S. *Augustine*: *This is the day which the Lord hath made*: it was appointed by the Lord Iesus himselfe, therefore it cannot be changed, but by the Lord; and all men are necessarily bound vnto it, neither can they in the roome of it place any other: and though the Church may in euery kingdome appoint daies for Gods seruice commonly called *Holy daies*, yet no man is so simple to thinke that they be equall in authoritie with the Lords day, and that the one hath no better warrant than the other, and so may bee changed as well as the other, yea taken cleane away: whereas the truth is, that the holy daies may not only be changed, but taken cleane away, as comming from men, and the Lords daies as comming from God, not so much as once to be changed.

Aug. de temp. serm. 36.

Wherein, that wee might bee the rather established, we must remember, that not onely, that name of the day was changed together with it; but it was changed into that very name, which it hath now, vpon these speciall reasons, that we haue alreadie heard. For it is called the *Lords day*, euen of the *Lord Iesus*, and it hath the honorable name of him, who vpon that day did *arise* from death in greatest honor; in so much that we ought not onely to keepe the day, but to keepe it in his *right name*, especially, seeing part of the honour of it is *in the name*. For as we do breed reuerence of the Sacrament in mens hearts, by speaking of it after his owne proper name; *the Lords Supper, the Cup of the Lord, the Lords table*: so it maketh the day more highly to bee esteemed (as it ought) when we call it by his right name religiously, *the Lords day*; and doe not miscall it by a wrong name, as the heathen haue done prophanely, *the Sunday*: who hauing ascribed the gouernment of the seuen daies in the weeke vnto the seuen Planets, and hauing accordinglie giuen them their names, as *Sunday* of the Sunne, *Monday* of the Moone, *Saturday* of *Saturne*, and so of the rest, as appeareth more euidently in the Latin, then in our English names:

The name of the Sabbath was changed into the name of the Lords day, which also must be retained.

1. Cor. 11. 20. 27. & 10. 21.

Dies solis, Lunæ, Martis, &c

names: yet so it is that any of the daies might be called *Sunday*, as well as that which is, without any offence. But it is not so *in the name of the Lords day*: for as by it can be ment no other day, but that which we keepe for our Sabbath; so the name thereof cannot bee imparted to any other day without sacriledge. Therefore as the Iewes did carefully retaine the name of *the Sabbath*, according to the first institution, so ought we to acquaint our selues with the name *of the Lords day*. For the Apostles as they did chaunge the day, so did they also change the name; and Saint *Iohn* in his Reuelation calleth it *the Lords day*: and not hee alone, but the rest of the Apostles, and the whole Church. For if when hee wrote that Reuelation, it had not been knowne by that name, the time of receiuing his Reuelations from Christ had not been so plaine, if hee had not noted it out by a new name, which the Church had not then knowne and receiued. And S. *Paul* willing the Corinthians to gather for the poore vpon *the first day of the weeke*, Master *Beza* saith vpon that text, that vnto these words he found added, τῷ κυριακῷ, that is, *the Lords day*, to expound the former; that we might know, that as then they had their publike meetings vpon this day, so then also they called it by this name: Especially also, when the Syrian Paraphrast, which is very ancient, doth reade the words of the Apostle, where he speaketh to the Corinthians of the right manner of receiuing the Lords Supper, *When you come together on our Lords day*. Doctor *Pilkinton* somtimes Master of S. *Iohns* Colledge in Cambridge, and euen then when he wrote his treatise vpon the Prophet *Haggi*, intreating there of the time of his prophecie, as it is set downe in the text, and namely vpon these words, *In the sixth moneth, in the first day of the moneth*; sheweth how the Iewes vsed to call their moneths, and daies, and then addeth; *Although it seemeth to many to be a small matter by what names the moneths and daies be called; yet if wee consider it well, there is a great thing in it. The Latine men, and many other giue names to euery day in the weeke of some one of the starres, commonly called the Planets: as for Sunday of the Sunne, &c.* (as we haue seene before) *But*

Reuel. 1.10.

1. *Cor.* 16.2.

& 11.20.

Bishop *Pilkinton* vpō *Hag.* 1.1

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we reade not in the Scripture, nor in any ancient writer of the Scripture, (that I remember) that either moneths or daies were called by the names of ſlaues, men, Idols, or falſe gods. When God made ſeuen daies, he called them firſt, ſecond, third. &c. but the laſt day he called the Sabbath, which betokens reſt. In the new Teſtament I finde no daies named, but the firſt of, or after the Sabbath, and the Lords day. Thus in calling of our daies, he would haue vs ſpeake, as the Scripture doth; eſpecially the ſeuenth day ſhould be called the Lords day, becauſe there it hath that name giuen vnto it; and not by the name of any man or creature: and though it may ſeeme but a ſmall matter vnto men, to ſtand vpon names; yet he ſaith, that there is a great thing in it. *Beroaldus* doth ſhew the cauſe, why the Gentiles did call their daies by other names, *Nam Sabbathi & diei Dominici nomina &c. For the names of the Sabbath and of the Lords day, becauſe they proceeded from true religion, it is not to be marueiled at, if they were altogether vnknowne vnto the Idolaters, till they did conuerſe with the godly.* So by his iudgement it ſauoureth too much of Gentiliſme to call the ſeuenth day Sunday: and that the name of Sabbath and Lords day as they came from true religion, ſo it becommeth them well to vſe them that profeſſe it. And for the credit of this, a little after hee addeth, That *theſe names of Sunday &c. are not ſo ancient, as to haue their beginning of the Ægyptians*; as he prooueth out of the moſt ancient Hiſtoriographer *Herodotus*, who writing of their antiquities, and of the diuiſion of the yeere among them, maketh no mention of theſe names of the daies; neither are they found to be of that antiquitie in any ancient Greeke or Latine writer. And yet ſome would make the world beleeue, that they be more ancient than thoſe names, which *Moſes* giueth to them in the beginning of Geneſis, much more, which the Scriptures giue them in the new Teſtament; as *Mercurius Triſmegiſtus*, and alſo *Cornelius Tacitus* ſaith, in *Hiſtor. Iudaic.* but very falſely, that *the ſeuenth day was dedicated among the Iewes vnto Saturne, and had the name thereof.* And ſo ſaith *Plutarch* alſo, both of them being Heathen,

Beroald. Chron. lib. 1. cap. 4.

Cornel. Tacit. hiſt. Iud. lib. 4.

Plutarch. in vita Theſ.

and

and not knowing the Scripture, and ſo no marueile if they erred in that, which was only to be learned there; and thus in ſtead of the truth did ſet downe their owne geſſings and ſuppoſals. But the truth is, as *Beroaldus* ſaith, *That Satan of his great wickednes and ſubtiltie fearing leaſt theſe names of the Sabbath and the Lords day ſhould be receiued of the Gentiles, as they were of the Church of God, thought that it was beſt in time to preuent that danger: for if theſe names, which the Church was acquainted with ſhould be knowne and commonly receiued of the Gentiles, he ſaw that it would come to paſſe, that they would inquire, what they meant, and to what end theſe names were giuen: and ſo ſaw that by the knowledge thereof, impietie and falſe religion would decay*, as indeede afterwards it came to paſſe. Therefore hee found out a way to meete with that both for a long time, and with many: by propounding vnto them the names of thoſe ſtarres, by whoſe vertue and influence he had perſwaded the credulous world before, that all things are gouerned. And ſo the firſt day of the week, which hath his name of the Lord, *The Lords day*, he cauſed the Mathematicians to call *Sunday*, by the name of the Sunne: leſt that any ignorant man hearing the name of the Lord, as *the Lords day*, ſhould inquire what that Lord was, of whom this day was ſo called. And that he might retaine them in this error, or hereſie rather, he cauſed this probable coniecture of the other name (as *Sunday*) to be giuen out, namely, that ſeeing the Sunne was the chiefe of all the Planets, as that which filleth all things with his light, therefore in the number of the ſeuen daies the chiefe place was giuen vnto it. But to let the Heathen goe with their Heatheniſh names, as the Church of God vnder the law was acquainted with the name of the Sabbath from the beginning, ſo vnder the Goſpell with the name of *the Lords day*: both of them comming from religion and from the word of God, and therefore meete to be knowne and vſed of the people of God. And ſo hee concludeth in the ſame place, ſpeaking of the abuſe of the other names, that are commonly giuen to the ſeuen daies of the weeke, *Sabbathi au-*

Beroald. ibid.

Dies Dominicus.

Dies Solis.

tem Dominicæ diei: But we retaine the onely true names of the Sabbath, and the Lords day. And Master *Zanche* shewing that the obseruation of the Lords day is a Tradition of the Apostles, though there be no expresse commandement for it in their writings, bringeth in this reason for it: *Quoniam huius diei, because S. Iohn maketh mention of it in the Reuelation:* and then asketh this question, and answereth it himselfe: *Cur Dominicum diem &c. Why doth he call it the Lords day? euen of that custome, that was alreadie receiued among the Christians.* So that hee is of that iudgement, that this name was commonly receiued of the Christians, long before hee committed it to writing, and namely of the other Apostles: and so afterwards it continued. For in *Tertullians* time, who liued about two hundred yeeres after, it was commonly called *the Lords day:* and *Iustine Martyr*, who was long before him, doth not only call it by the name of *the Lords day*, but sheweth that the Church did keepe it then, and after what manner: so that in all places the obseruation of the day, and the name of it, were established by the Apostles and their successors. And *Dionysius* Bishop of Corinth, who liued very neere the Apostles times, him *Eusebius* bringeth in thus speaking: *Hodiè diem Dominicum celebrauimus. To day we haue kept holy the Lords day.* And *Cyril* speaking not of his owne time, but of the primitiue Church, and of the daies which it did keepe holie, first nameth *the Lords day:* thereby shewing that they did not onely then keepe this day, but knew it by this name. And to be short, *Chrysostome*, speaking of the names which this day had in the ancient Churches long before his time, which were three in number, reckoneth vp this first, *Dies Dominicus, The Lords day*, and giueth this reason of it, *because it was dedicated to the memorie of the resurrection of the Lord Iesus Christ; and so the Church came then together to heare the Word of the Lord, and to serue him.* By all which we see, that the Church did thus begin to call this day not of some later time, but euen from the beginning: for as *Iunius* saith, *Diem octauũ inde à resurrectione Christus: The Church of God did call the eight day,*

Zanch. in 4. præcept.

Tertull. de coron. Milit. christ.

Iust. Martyr. Apolog. 2.

Euseb. lib. 4. cap. 23.

Cyrill in Iohn lib. 17. cap. 58.

Chrysost. serm. 5. de resurrect.

Iun. Eccles. lib. 1. cap. 4.

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The Lords day, euen from the day of Chriſts reſurrection: that is, from the time that it was firſt ordained. And why ſhould we not thinke ſo, as well as that the other ſeuenth day was called by the name of the Sabbath, euen frō the firſt houre that it was ſanctified? eſpecially ſeeing that *this day was appointed by Chriſt himſelfe, and that in expreſſe words*, as ſome of great learning haue thought, as well as the firſt Sabbath was by the Lord God: and ſo as they appointed the daies, they gaue them their names accordingly: and therefore if wee ſhould acquaint our ſelues at this day thus to ſpeake, *The Lords day*, wee ſhould not bring in any new names, but retaine the ancient name that was giuen vnto it at the firſt, and continued among the godly many hundred yeeres. For ſo ſaith S. *Auguſtine*: *The firſt day of the Sabbath is that, which the mnaer of Chriſtians is to call The Lords day, becauſe of the Lords reſurrection*: ſhewing not onely that it was the manner of Chriſtians ſo to call it, but for what cauſe: why then ſhould wee ſwarue from this cuſtome of the ancient Chriſtians, eſpecially ſeeing it was grounded vpon ſo good reaſon? and why ſhould we not deſire to be like vnto them in this thing, as well as in any other? vnleſſe we haue a deſire to ſpeake as the Gentiles did, whom the Diuell taught otherwiſe to call this day, as wee haue ſeene before, and for what cauſe. For as Doctor Fulke ſaith, *The name of Sunday, and of the reſt of the daies in the weeke are of the Heathenish beginning, and therefore were better to be otherwiſe termed: as the Lords day, and the firſt, ſecond, and third from the Lords day, as the Ieᵂes called it the Sabbath, and then the other daies, the firſt, ſecond, and third from that*. Whereunto agreeth the ſaying of our countriman alſo *Beda* of famous memorie, ſometime the ſcholler of *Iohn of Beuerly*, who in thoſe daies was againſt the profeſſion of Monkes, and liued 600. yeeres and more after Chriſt, he in his Commentary vpon S. *Luke* ſaith, *Mos Chriſtianus appellat, It is the maner of the Chriſtiās to call it the Lords day, becauſe of the reſurrection of our Lord*: where he ſaith, that not onely now and then they did ſo ſpeake, but that it was an vſuall manner among them. And

D. Fulke vpon Reuel. 1. 10. ſect. 6.

Auguſt. in Iob. tractat. 120.

D. Fulke ibid.

Beda in Luke. 24. 1.

we had need to doe it so much the more, because it behoueth vs to vse all good meanes, to aduance the *credite of this day* in mens consciences, in these prophane and irreligious times; especially wherein as the contempt of all religion appeareth in many places, so especially it bewrayeth it selfe in this, that the *Lords day* is euery where so vnhallowed. Now, if the wisedome of the world hath taught the heathen to bee so circumspect in their generations, as by the false names of daies to keepe the memorie and honour of their false Gods, and the papists also by adding the abominable name of the Idoll of the *Masse* vnto many daies in the yeere, calling thē *Lammas day, Candlemas day, Michaelmas day, yea Christmas*, (though there can be nothing more contrarie then Christ and the Masse) to retaine the memorie of that infamous Idol: should not the wisedome of Gods spirit teach vs to be as carefull in our generations to take into our mouthes *that holy name, of the Lords day*; which as it is commended vnto vs in the word, not deuised by man, as the other, so it doth greatly aduance the *dignitie* of the day, as that which is deriued from the name of the most high? Especially seeing that herein we haue the worthie example of the Church of God in the time of the law. For the Israelites comming out of Egipt into the land of Canaan, which was inhabited before by the heathen, & there finding many cities to be named after their Idols, did change their names,

Num. 32. 38. as it is set downe by *Moses*, that *the children of Dan did build Nebo, and Baal-meon and turned their names, and gaue other names to the cities which they built.* Vpon which place

Iunius in hunc locum. *Iunius* obserueth, that *Nebo had her name of an Idol, that gaue oracles, and Baal-meon was the habitation of Baal*; So that they might destroy the memorie of those shamefull Idols, they changed the names of the places; euen as in the law they were forbidden to retaine the names of false gods:

Exod. 23. 13. for thus saith the Lord, *Yee shall make no mention of the name of other gods, neither shall it be heard out of thy mouth.*

And if a mortall man doth take himselfe to be disgraced, not onely when he is called by a wrong name, but also

when

when he hath not his right name and iust titles giuen vnto him: then no doubt, the honor of the day appeareth not to be so great as it is, when it wanteth that *most excellent name*, by the which it is commended vnto vs in the Scripture. I grant indeed it will seeme strange vnto vs at the first to change the name, (as all new things for a while be strange) but we know that euerie thing must haue a beginning, and that which is at the first begun in a few particulars, is afterwards in time receiued of a multitude, and so by custome groweth into a law, that hardly can be changed. Therefore as there was a time in which the names of the heathen were vnknowne, as Sunday, Monday and &c, and yet by the obstinate endeuours of some, when they were begunne, they were receiued and so continued: euen so, if any man would begin himselfe thus to vse *the name of the Lords day*, though he were alone at the first, I doubt not, but in a fewe generations the true and holy name should bee receiued among vs againe, as it was in former times. And the rather that wee might doe it, wee must remember, that in all ages it hath thus been called; our owne countrie man *Beda* writeth, that aboue one thousand yeeres agoe it was the manner of the Christians so to call it. And *Augustine* aboue two hundred yeeres before him vsually so calleth it: and the ancient fathers that liued in the Apostles time, or immediatly after them; as *Tertullian*, *Iustine Martyr*, *Dionysius* Bishop of Corinth, *Ignatius* and the rest: and they all learned thus to speake of S. *Iohn* the Apostle and of the rest; whose examples we ought to follow, and not to call it by any new name vnknowne to the world, and not properly belonging vnto it, as *the Kings day*, *the Queenes day*, *the Emperours day*, as some Diuines haue done. For first of all no Ecclesiasticall writer hath acquainted himselfe with such strange phrases, vnlesse he did meane not to be vnderstood. Secondly, if it might haue the name of the chiefe gouernor in euery countrie, who doth by law maintaine it; in some places it should be called *the Dukes day*, *the Archdukes day*, *the Marquesses day*, *the Archbishops day*, yea, and why not

Therein consisteth part of the honor of his day.

It is not to be called the Queenes day, or Kings, or Emperours day.

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the *Popes* day too? for all these seuerall kindes of chiefe gouernours in their seuerall Realmes and territories, doe by their lawes publikely maintaine this day, as well as any other Kings or Queenes. Besides, if it were lawfull to prefixe the name of any Prince or Potentate whatsoeuer vnto this day, there is greatest reason for the Emperour, and to call it the *Emperours day*, because that *Constantine* did first by publike authoritie establish it, and made lawes for the publike obseruation of it: but it was neuer so called, nay they that write the historie of that time, say precisely, that hee established the *Lords day*, and not the *Emperours day*.

3

Sozom. lib. 1. cap. 8.

Fourthly, if this were a sufficient reason to call the day by the name of the Prince that maintaines it, then why should it not be as auaileable for the things vsed in Gods seruice, as well as for the day and time it selfe? and so to call the Bible, the Princes booke, the Church, the King or Queenes house, the seruice in it, their seruice, euen the Sacraments themselues, and the Lords table to be called their table, seeing they do by the same authoritie equally maintaine them all? which yet to doe were horrible blasphemie. Last of all, if this be a sufficient reason for any man to call the *Lords day*, the *Princes day*, because they maintain it by their lawes; why might not the Prophets in the time of the Law haue taken the same libertie vnto themselues, vpon the same ground, and in their time haue called the *Sabbath*, the *Kings day*? seeing not onely all the godly Kings did commaund their subiects straitly to keepe it, and some of them more specially did many things for the better obseruing of it: as not only King *Dauid*, who appointed the whole order of the Priests for their ministerie euery Sabbath; and for the Singers, and Portor, as appeareth in the Chronicles: but also *Hezekiah*, who in the first yeere, and in the first moneth of his raigne opened the doores of the Temple, and reformed the abuses, that were crept in, in the time of *Ahaz* an Idolatrous Prince; euen as his godly successor King *Iosiah* did, after that great desolation which had befallen the Church and whole worship of God by the long raigne of *Manasse*:

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2. Chron. 23. 24. 25.

2. Chron. 29.

Chap. 35.

Manasse: yet none of the Prophets, or any other of those times, did so call them, when they spake for the defence of the Sabbath, as *Ezekiel*, but calleth thē by that name, which was most proper vnto them, and might most binde their consciences, the *Lords Sabbaths*, and speaking in the name of God, *My Sabbaths*, and not your Sabbaths, or the *Kings Sabbaths*, which should haue been of lesse force and authoritie: besides that, I doubt whether that they might so haue spoken, and if they had, I am sure it had been very improperly. For as Bishop *Pilkinton* saith, *that he neuer read esther in the Scripture, or in any ancient writer of the Scripture* (to his rembrance) *that daies were called by the names of men, no more than of Starres, Idols, or false gods.* The Papists will seeme to be so wholly opposite vnto the true Church of God, that they will not speake as they doe, not with the *tongue of Canaan, but of Ashdod*, nor call daies by the same names that they doe, yea though they haue the example of the Scripture. For the English Rhemists doe call this day by a new strange name in our vulgar tongue, translating the text of S. *Iohn* thus: *I was in the Spirit on the Dominicall day.* And why did they not as well say, on the *Kuriacall day* of the Greeke word, as on the *Dominicall day* of the Latine? especially seeing the Euangelist wrote in Greeke: forsooth because as they professe in the preface to that Testament, *They follow the old vulgar Latine*, and that I might vse their owne words, *They are precise* & religious in following their copie, not only in sense, but in very words and phrases. And therefore they retaine such words as these, not only, *the Dominicall day*, but *the Parascene, Pasche, The feast of Azym, the bread of Propesition, Neophite, Didragms, Prepuce, the Chalice, Paraclete, Euangelize, Depositum, &c.* Yea they are religious and precise in phrases, *that they might not* (as they pretend) *misse, or restraine the sense of the holy Ghost*: and therefore they say, *He exinanited himselfe*: and *ye haue reflorished*: and *against the spirituals of wickednes in the celestials*; and many such bigge words they haue, as though they would make men afraide, or such inckhorne termes, as though of pur-

Ezek. 20. 12.

Bishop *Pilkinton* vpō *Hag.* 1. 1

Nehem. 13. 24.

Isaiah. 19. 18.

Reuel. 1. 10.

The Dominicall day.

pose they laboured not to bee vnderstood, because ignorance is the mother of deuotion. And yet euen humane wisedome doth teach vs, that *loquendum vt vulgus*, that is, *we must so speake, that the vulgar sort may vnderstand vs.* But if they make such religion in retaining of words and phrases, why doe they not reade the text of S. *Paul* thus: *When ye come together into one place, this is not to eate the Dominicall supper:* seeing that there is the same adiunctiue not only in the Greeke text which they make not so great account of, though it be the originall, but also in the old Latine Interpreter: whom they professe especially to follow? What religion is it to follow him in one place, and to forsake him in another? Besides, in the name of this very day they are not alwaies constant to themselues: for in another place they translate the words of S. *Hierome*, whose translation they suppose the vulgar Latine to be: *Dies Dominica, Our Lords day.* And why might they not haue translated the other words of S. *Iohn* so also, as well as these of S. *Hierome*, seeing they be the same words in Latin, but that they would not speake as the Protestants doe, though in their owne iudgement they spake right.

1. Cor. 11. 20.

Rhem. Test. vpō Luke 24. 1.

But to leaue them to themselues, till they haue better consciences, and better memories, and to returne to that which we spake of before; wee haue plainly seene, that the day and the *name* ought thus to bee *changed*, whereby the Sabbath is made now so much the more excellent and renowmed vnder the Gospell, then it was in the time of the law; because that whereas the one carried vpon it indeede the badge of the creation of the world, which made it famous; vpon this is engrauen the liuely Image of the redemption of the world, which maketh it so much the more famous; by how much the benefite of the one exceedeth the benefite of the other: and not onely that, but it freshlie representeth the memorie of the first creation also, and so by a double marke is more highly commended in that it is the very day in which the creation of the first and olde world was begun, and the day wherein the redemption was finished,

This name the Lords day is more honorable then that of the Sabbath.

finished, and the second and the new world was thereby begun. Euen as not only *Iustine Martyr* doth ioyne both these together, when he sheweth that in his time the Church did publikely meet vpon this day, *both because it was the first day wherein God beganne to make the world, and also because vpon that day Iesus Christ our Sauiour did rise from the dead:* but also Saint *Augustine* speaking many excellent things in the commendation of this day, ioyneth these together, and saith, *It is apparant that this day is famous in the scriptures, seeing it was the first day of the world, and the day of Christs resurrection.* And so the memory of the one doth not put out the glory of the other; but being added vnto it, as a further honour, doth increase the dignitie of it so much the more: euen *as Iacob was more renowned of God* when to his first name *Iaacob*, which was giuen him at his birth, because he held his brother by the heele, as though he would supplante him; there was added the name of *Israel* because as a mightie Prince of the strong God, he had wrestled with an Angell, and had preuailed with him, and so was called both *Iaacob* and *Israel*. Thus we doe conclude this matter in one word, that this very day which the Church obserueth in all places, is that which must endure to the ende of the world, as hauing his authority not from man but from God himselfe, and is that very day, which is now commended vnto vs in the commandement.

Iustin. Mart. Apolog. 2.

August. de tẽp. serm. 251.

Gen. 32. 28.

And now all these things being thus premised (which of necessitie must first haue bin spoken of:) the order, and time, and my purpose requireth, that I should according to your expectation proceede in the wordes of the commandement it selfe, as it was first pronounced by the Lord from heauen, and after written by *Moses* in the 20. chap. of Exodus, ver. 8. *Remember the Sabbath day to keepe it holy. 9. Sixe daies shalt thou labour, and do all thy worke. 10. But the seuenth day is the Sabbath of the Lord thy God: in it thou shalt not doe any worke: thou, nor thy sonne, nor thy daughter, thy manseruant, nor thy maide, nor thy beast, nor thy stranger, that is within thy gates: 11. For in sixe daies the Lord made the heauen, and the earth,*

earth, the sea, and all that in them is, and rested the seuenth day: therefore the Lord blessed the Sabbath day, and hallowed it. In all which words, we haue two principall things to consider of, the first is, the commandement it selfe in the 8. verse: the other is, the reasons which are vsed to persuade men, vnto the obedience of it, in the other three verses. Concerning the commandement it selfe, as it consisteth of two wordes, (as it were) so in the true vnderstanding of them two consisteth the whole meaning of the commandement. The first is *the Sabbath day*, or day of rest, which we are willed to *remember*: the second is, the *sanctification* of the Sabbath, or keeping holy the day *of rest*, which wee are willed to be carefull of. *The Sabbath day*. As by it is noted out one speciall day, namely the seuenth, as it is afterwards declared in the very words of the text: (*The seuenth day is the Sabbath of the Lord thy God:*) yet because it hath the name of the nature of it (for it is so called, because of *the rest* that is proper vnto it) it doth shew vnto vs, what is the first thing required in this commandement, namely, *that vpon the seuenth day we should rest*: for the Sabbath day in the first tongue wherein it was pronounced and written, signifieth as much as the *day of rest*: yet so as that in the beginning, it was the proper name of the seuenth day, because that then there were no other dayes of rest appointed by God, but onely that. But afterwards, when the Lord gaue vnto the Iewes the ceremoniall law, hee appointed also vnto them certaine other daies in the yeere, as appeareth in the bookes of *Moses*, and is well knowne vnto men, in which he commanded them to rest, and to keepe them holy: therefore they hauing the nature of the first and *onely Sabbath*, are called in the scriptures *Sabbath daies*: as the yeerely day of purifying and clensing the people as it is set downe in Leuiticus, is called a *Sabbath*, because that in it they were commanded to doe as vpon *the Sabbath*, according as it is written: *The tenth day of the seuenth moneth you shall humble your soules, and doe no worke at all, this shall bee a Sabbath of Rest vnto you.* And so the first and last day of euery other feast,

Diuision of the text into the commandement and the reasons of it.

The first thing in the commandement is to rest vpon the seuenth day.

As the very name of the Sabbath doth import. *Leuit.* 23. 31.

feast, had the same name, because it was of the same nature, whereunto the Apostle hath respect: *Let no man therefore condemne you in meate and drinke, or in respect of an holy day, or of the new Moone, or of the Sabbaths*: speaking of many in the plurall number; where hee proueth that Christ hath set vs free from all the ceremonies of the Iewes, and that they are in no wise to be adioyned vnto the Gospell, in so much that wee are not bound to that distinction of meates and daies, that they were: no not of the *Sabbath daies*, neither to keepe that one which we do, in that manner, and to that end, that they did in euery point, neither to keepe the other *Sabbath daies* at all which they had. Thus generally, the name of Sabbath was giuen vnto euery day of rest, but principally, and in it owne nature, it noted out that Sabbath day, which was the seuenth, and more improperly by a tropicall speech, that was made common to all the other. But yet so, as that alwaies the name did declare the nature of it, and doth shew vnto vs, that the Lord requireth of vs, that vpon that day wee should rest indeede. Coloss. 2. 16.

For as *Zanchius* saith: *Sabbathum apud Hebreos &c. The worde Sabbath in the Hebrue tongue doth signifie rest or ceasing from worke, and therefore the seuenth day of the weeke is called the Sabbath, because it was appointed for rest.* And thereunto also agreeth *Theophilact*: *God hath appointed the seuenth day to rest from the workes of this present life, and to attend vpon the worship of God, quem à sacra quiete Sabbathum vocauit Deus.* Where he saith, not onely that God gaue it that name, but for this cause, that in it we might know, how he commands vs to rest. And to this end also as *Chrysostome* saith. *Euery feast of the Iewes was called a Sabbath, because the Sabbath doth signifie rest, for in those daies the Lord required that they should rest also.* Therefore though it be not alwaies true among men (who may bee deceiued) that the things which they name haue those properties in them, which their names do import, as when *Dauid* named his sonne *Absolon*, he was nothing lesse then *his fathers peace*; yet when the Lord giueth names vnto things, who fully knoweth, what Zanch. in 4. precept. Theophil. in Luc. 6. Chrysost. Hom. 40. in Matth.

is

is the nature of euery thing, and maketh it to bee that which hee calleth it; it is alwaies true, that the name is not fruſtrate and idle, making a ſhew of more then the thing can affoord: and therefore as when hee named the childe that ſhould bee borne of the Virgin *Mary*, *Ieſus*, he made him a *Sauiour* indeede according to his name, to ſaue his people from their ſinnes; ſo when hee called the ſeuenth day, *a Sabbath day*, he willed and commanded that men ſhould *reſt* vpon it, and that men can no more take away *reſt* from it, then they may alter and chaunge the name of it.

Matth. 1. 21.

A very exact and preciſe reſt muſt then be kept.

And that there ought to be *a moſt notable and ſingular reſt* vpon this day, and that it ſhould be nothing els but *a day of reſt*: and though men may reſt vpon the other ſixe daies for their benefite and good, yet that the *reſt vpon this day* muſt be a moſt *carefull, exact and preciſe reſt*, after another manner, then men for the moſt part doe performe, it appeareth very plainly in the ſcripture: where beſides the manifold Commaundements of keeping the *Sabbath*, which is a *day of reſt*, this very thing is ſo particularly, and ſo often, and in ſuch expreſſe words vrged and repeated, that men ſhould *then reſt*. As Exod. 16. when he would perſwade the people *to reſt* vpon the ſeuenth day from gathering and preparing Manna, hee telleth them, *To morowe is the reſt of the holy Sabbath vnto the Lord*: where hee is not contented to ſay to morowe is the Sabbath, (which was as much to them, and was ſo knowne, as the day *of reſt* to vs) but hee doubleth the word and ſaith, *It is the reſt of the holy Sabbath*: as though he had ſaid, It is a day of reſt, euen of the holy *reſt* indeede: noting out the neceſſitie of this *reſt*, and how ſtraightly the Lord requireth it of them, and that the *reſt* might not bee omitted at all. Vnto which agreeth that which is in the 31. chapter, where hee doth not onely ſay, that hee that worketh about the Tabernacle vpon the ſeuenth day ſhould die the death, but alſo addeth, (as it were giuing a reaſon of it) *the ſeuenth day is the Sabbath of the holy reſt vnto the Lord*. Where hee both calleth it the Sabbath

Exod. 16. 23.

Exod. 31. 15.

day,

day, and (as it were expounding it) the day of *rest*: and though in the first tongue both the words be of one nature, and signifie one thing, yet it hath seemed good to the Interpreters thus to translate them; that retaining the proper name of the day in one, calling it the Sabbath, the other might shew the nature of it: calling it an holy rest and both of them ioyned together, might declare how necessarily *the rest* is to be adioyned vnto *the day*, and what a principall regard the Lord hath vnto that in this Commandement, which is of men least of all considered. And as *Moses* in the Mount had receiued this from God in so plaine words, that notwithstanding all that was to be done, *the Sabbath must be a day of rest*: So in Exod. 35. 2. hee comming to declare all that should bee done, beginneth with this, namely, with *resting* vpon the Sabbath; and in so many words giueth it in charge vnto the people, in how many hee had receiued it from the Lord, in the chapter mentioned before: *Sixe daies thou shale worke, but the seuenth day shall bee vnto you the holie Sabbath of rest vnto the Lord, Whosoeuer doth any worke therein, shall dye*: where besides the ciuill punishment of death vpon those ẏ did not rest (which he forgetteth not, as he had receiued it) he doubleth the word *rest* vnto ẏ people, as the Lord did to him before, calling it *the Sabbath of Rest*. So in Leuit. 16. though hee speake not of this very seuenth day, but of the day of making an atonement betweene God and the people, (as we haue seene before) yet becausse it had the nature and name of the Sabbath, he doth not onely say, *In it doe no worke at all*, but also called it *a Sabbath of Rest*: as also in the 23. chapter of the same booke, where he speaketh of it againe, and with more words standeth in requiring the *Rest* at their hands; as, *you shall doe no worke the same day*, vers. 30. *and euery person that shall doe any worke that same day, the same person also will I destroy from among his people*, vers. 31. *you shall doe no worke therefore*: and in the ende concludeth, 32. *this shalbe vnto you a Sabbath of rest*.

Leuit. 16. 31.

Leuit. 23. 28.

Out of which places wee must needes confesse, that the Lords meaning is not, to fray vs with a vaine shew of words;

As appeareth in that the word *Rest* is so particularly, and so often vrged.

words; but that he as earnestly commandeth the thing, as the words be many, that he vseth for our dulnes sake. For if the wisedome of a man be discernd, in that his words bee proportionall vnto his matter, and that thereby wee know the matter is waightie, when his words are many: then much more must we be perswaded, that the holie scripture was written by such an heauenly wisedome, that it containeth not a confused heape of vaine and vnprofitable words, neither that it is full of idle repetitions; (which were blasphemie to thinke) but that the Lord hath in wisdome tempered his speech for our good, and framed it to our capacitie: and therefore foreseeing the pronenes of our nature to breake out in this Commandement, hath set vp so many bars (as it were) against vs, and doth thus beat that into our eares, which we are so vnwilling to heare, and more loth to followe. And this is that, which *Peter Martyr* well obserueth generally in the whole Scripture, *that in it the same sentence is often repeated, because that the hardnes of our harte is such, that we doe not yeeld to one blow, and therefore it is no maruaile, if the Lord smite the second time:* that is, euen as when one Punishment will not serue to do vs good, the Lorde inflicteth the second; so when one word will not serue our turne by reason of our dulnes, hee vseth many, and often times repeateth the same thing.

P. Martyr in Iud. 5. 4.

And here, (that I might not seeme tedious vnto you) let vs in one worde consider of that, which is in this same chapter spoken of the seuenth day it selfe, and therefore no exception can be made against it, in the 3. verse of the same chapter, where the Lord speaking of the yeerely feasts which they should keepe, beginneth with that which was the chiefest, euen the Sabbath; and commanding them first of all to rest vpon it (which is indeede the first thing required vpon that day) vseth thus many words, *Sixe daies shall worke be done, but in the seuenth day shall be the Sabbath of rest, you shall do no work therin, it is the sabbath of the Lord, in all your dwellings:* where he is not contented twise to haue repeated the worde sabbath, (which signifieth *rest*) and further to adde,

Chap. 23. 3.

adde, that no worke should be done therein; but repeateth the words as we haue seene heretofore, calling it the Sabbath of *rest*, that is, *the rest, euen the most notable rest*, giuing them to vnderstand, that vpon ỹ day they must *rest*, yea they must *rest* indeed. Which words *Vatablus* thus expoundeth, *Cessabitis prosus: you shall wholly and altogether rest: In all your generations, that is, where soeuer you shall dwell, you shall rest from all worke to honour and serue God.* So that he requireth a speciall rest, and that in all places of their abode. And *D. Tremelius* setteth it downe more particularlie, saying, *that they must rest at home and abroad, whether they were in their owne countrie, or in any forren land, and generally, vbiuis gentium, in all places of the world.* *Vatablus in Leuit. 23. 3.* *Tremel. in hunc locum.*

But I will shut vp this point with that which is in the 25. chapter of the same booke of Leuiticus, where the Lord speaking of that *rest* that should be giuen vnto the land euerie seuenth yeere, (which was a childish instruction to them of the nature of the Sabbath, (according to the dispensation of those times) that they might know how necessarie it was for them to rest vpon the seuenth day) doth very straightly require, that the land should rest vpon the seuenth yeere: and therefore doth so speake of the *rest of the land*, as of *the rest of the Sabbath*, because that was a figure or representation of it. *The seauenth yeere shalbe a Sabbath of rest vnto the land, it shall be the Lords Sabbath, thou shalt neither sowe thy field, nor cut thy vineyard:* where (as we see) he doth not only call that yeere twise a Sabbath, that is *a rest*, and forbiddeth them vnder two kinds (that were the chiefe, as sowing the fielde, and cutting the vineyard) all manner of worke, but calleth it *the Sabbath of rest vnto the land.* Shewing how necessarie a thing it was, that the land should rest, that the shadow might bee like the bodie; and that this rudiment might teach them that, for the which it was ordained, hee telleth them, that vnto the land a singular *rest* is to be performed vpon the seuenth yeere, because the like speciall *rest* is to be obserued vpon the seuenth day. Euen as *Zanchius* saith, *Huius legis causa &c. The principall cause of this law* *Leuit. 25. 4.* The Sabboth of yeares answerable to the Sabbath of dayes. *Zanch. in 4. precept.*

and

and ordinance of God was, that by the beholding of the very ground, they might be stirred vp principally vnto the true inward worship of God, and then also vnto the outward worship, by resting from all other things. So that God had not so much respect to the ground, as to men: and to them also, not that they might take their ease once in seuen yeere, but that euery seuenth day they might rest carefully from all worldly affaires, wherein that they might be holpen, they should see the ground to lie fallow, as men say, and to rest from the ordinary plowing of it.

The conclusion.

Thus we haue hitherto seene concerning this matter, not only that the Lord requireth in this Commandement, that we should rest vpō the seuenth day; but how necessarilie he requireth it of vs, and what great care wee ought to haue of it; and that it is a greater sinne to worke vpon that day, then it is taken to bee, and that it is not an indifferent thing to worke or to rest; but that euen to rest frō labour, though it be a meere worldly thing in it own nature, yet is a singular part of our obedience to God vpon that day; when it is so many times required, so often vrged, and as it were pressed vpon vs, with words doubled, and tripled; yea and that by God himselfe; who is not flowing with words in a barren cause, but sheweth vnto vs the waightines of his Commaundement, by the force of his words, and the seueritie of his lawes by his most significant and patheticall speeches.

The chiefest cause of resting is, that we might wholly attend vpon Gods worship.

The reason why the Lord would haue men to rest vpon this day, is manifold: the first and principall is that which was from the beginning, that men *might bee the more fit to sanctifie it in the holy seruice of God*; which because they could not doe with all the powers of their soule and bodie, as the worship of God requireth, so long as they are about their worldly businesse (because these affaires must needs take vp their wits & their wils; the vnderstanding & the heart, either in whole or in part, so long as they be conuersant in them) therefore that wee might so doe as he requireth, hee would haue vs rest from that, which might hinder vs from it: and because the affaires of this world, and his worship are two distinct

distinct things, he would haue vs rest from the one, that wee might bee occupied in the other. Thus speaketh S. *Augustine, Sciendum est fratres charissimi: Wee must vnderstand dearely beloued brethren, that it was therefore commanded not onely of our holie fathers* (as he saith there) *but of God, that wee should rest, especially on the Lords day; that ceasing from all worldly busines, we might be more prompt and ready for the worship of God, when we should haue no let to hinder vs from it.* For (as we haue seen already) our nature is not only so now, but was so in *Adam*, that he could not doe both these at once; and therefore as hee was willed by God to sanctifie the seuenth day, so he willed him therfore to rest from dressing the garden, in that hee called it a Sabbath day, that is, a day of rest; and this reason, as it did straightly binde *Adam* to rest vpon it, so doth it all his posteritie much more. *Zanchius* mooueth this question, *Why all outward seruile worke, is to be auoided vpon the Sabbath day:* and rendreth this reason, *Quia sunt impedimenta, because they are lets and hinderances vnto men, that they cannot attend vpon those things, which God requireth in his outward worship.* For the end of rest is not simply, that a man should bee idle, but that he might more commodiously that whole day giue himselfe to Gods seruice. For as *Athanasius* saith, *Non otij causa, God gaue not the Sabbath to make men idle, for whereas euery day in the sacrifice was offered a lambe in the morning and in the euening: vpon this day he commaunded that two lambes should bee slaine in the morning, and two in the euening, and that twelue loaues should be set vpon the table with frankensence, &c. If he had delighted in idlenes, he would not haue commanded so many things to be done.* But the end of rest was, that they might attend vpon other things; whereupon S. *Augustine* in one of his sermons which we noted before, thus concludeth, *Videamus, ne otium nostrum vanum sit, Let vs take heede, that our rest be not turned into idlenes and vanitie; but being sequestred from all rurall workes, and from all businesse, let vs wholy attend vpon the worship of God.* The principall ende then of rest is,

Aug. de temp. serm. 251.

Zanch. in 4. præcept.

Athanas. in Matth. 12. 27.

Numb. 28. 9.

Aug. de temp. serm. 251.

that we might wholy in soule and body without all let and interruption attend vpon the worship of God.

A lesse principall cause is the retaining of our bodily strength.

Afterwards, there were other causes adioyned vnto this, which made this necessitie of resting a great deale stronger: and by name, for because that through sin the bodie of man is weakened, all the natural humours of it being corrupted, and hauing lost the first vigor and strength of it, and therefore is now subiect to paine, to wearisomnes, to sicknes, and to death; and so standeth in neede of ease, and craueth rest (as that without the which it cannot long continue) therefore in respect of this, men had neede to rest so much the more; that by the rest of the seuenth day, they being refreshed, might bee more enabled euen in the strength of their bodies, to doe the works of their calling cheerefully.

Daneus Ethic. Christ. lib. 2. cap. 10.

For as *Daneus* saith, *Not only the mind of man is to be refreshed, but the body also, neither must we labour aboue our strength; but so much, as we may without diminishing the strength of nature.* For, *quod caret alterna requie, &c.* No man can continue to labour without interchangeable rest, and the mind of man, if it bee continually occupied, will bee oppressed; euen as a bowe will soone breake, that standeth alwaies bent, as well said the Philosopher *Anacharsis.* *Adam* and his posterity, if they had continued in their first estate, should haue laboured vpon the sixe daies, but their labour should haue been no labour vnto them, I meane, they should not haue laboured with wearisomnes and with paine: for these are the punishments of sinne, and the forerunners of death, threatning a dissolution of the bodie in time, but then there should haue been no death. For as S. *Augustine* saith, *No faithfull man needs to doubt, but that our first parents had that life giuen vnto them, that if in that integritie of their soules, in which they were first created, they had refused the deadly poyson of the serpent, they should haue lined for euer:* yet they were bound to this rest for the forenamed cause: but now, when as besides that, labour is through Gods iust punishment become so labourſome vnto vs, and worke is so full of

August. lib. 1. Hypognost.

paine,

paine, and trauaile maketh wearie, according as it is said, *In the sweate of thy face thou shalt eate bread:* that is, what kind of life soeuer thou doest follow, it shall be full of labour and paine vnto thee. Then we see there is greater cause that we should rest on this day, and wee are (as it were) with a double chaine bound vnto it. Therefore in the 5. of Deut. where *Moses* repeateth the law, shewing how great cause there is, why they should rest vpon the Sabbath, hee alleageth this in the end of the 14. verse, *that thy manseruant and thy maide may rest as well as thou:* speaking of them, who as they are most subiect to labour, so therefore doe most of all stand in need of this benefit of rest. Afterwards, when this law was giuen to the Iewes by the hand of *Moses*, as in the obseruation of it they had many Ceremonies proper to themselues; so in the end and cause of this *rest*, there was something ioyned vnto it, which bound them vnto it most straightly, and yet appertaining to no other people but to them: and though all the people in the world were equally bound to *rest* vpon the Sabbath day, and there was great reason to binde euery one of them vnto it, yet the Iewes had more reasons than any other, and in their rest was some speciall consideration, which could not enforce or compell any other but themselues. Gen. 3. 19.

And of this nature is that whereof *Moses* speaketh in the next verse of this very chapter: *Remember that thou wast a seruant in the land of Egypt, and that the Lord thy God brought thee out thence by a mightie hand and stretched out arme, therfore the Lord thy God commanded thee to obserue the Sabbath day.* In which place hee maketh the day of *rest* to be a memoriall to the Iewes, of their resting from their heauie burthens and intolerable labours in the land of Egypt, when the Lord ridde them out of the cruell hands of *Pharaoh*: for this cause also were they bound to rest vpon the Sabbath, which bound none but them, because they only were partakers of the redemption from Egypt, wherein they only were in bondage; and so to rest vpon it, that in resting they might thankfully remember the happie and often de- Deut. 5. 15.

The Iewes were bound to it more specially, for a memorial of their deliuerance out of Egypt.

fired rest, from the endlesse worke in Egypt that oppressed them (which none other could doe but they.) So that the Iewes hauing this reason to moue them to this rest, besides the aboue mentioned; were more seuerely tied vnto it, than any other people; but yet so, that it was required at the hands of all men, long before this cause was annexed vnto it: and therefore though that be remoued and taken away, yea and the people to whom it only appertained: yet notwithstanding the *Sabbath* and day of *Rest* is not gone with them, but is still in his first vertue and ancient strength, which vpon good grounds it had in the beginning. The which thing y it might not seeme strange vnto vs, we may consider the like almost in euery morall precept; which though euery one of them was from the beginning, yet as they were giuen to the people of the Iewes, had certaine things added vnto them, as accessorie helpes to keepe them in the better obedience of them; which now being taken away againe, the first commandements themselues haue lost nothing of their former authoritie, but doe binde as much, as euer they did. Thus all Kings and Princes are still bound to prouide, that the true religion of God bee publikely professed in all places of their dominions, farre and neere; though they bee deliuered from this rudimentall instruction *of writing the law of God vpon the borders of their coasts*, which the Iewes were precisely tied vnto, that they might be holpen in the other. Thus all householders must haue a care still of instructing their familie in the feare of the Lord, that it may be said of them as of *Abraham: He commanded his sonnes and household after him to keepe the way of the Lord, and to doe righteousnes and iudgement*, and that they may say with *Ioshua, I and my household will serue the Lord*; and with Queene *Hester, I and my maides will doe the like*: though they bee deliuered by Christ from the Iewish ceremonie *of writing the Law vpon the poasts of their doores, and vpon their gates*. Thus euery Christian is still charged *to meditate vpon the law of God day and night*, and to haue Gods word *dwelling in him plenteously in all wisedome*, though that be

Iosh. 8. 32. The like is to be said of the rest of the morall commandements.

Gen. 18. 19.

Iosh. 24. 15.

Hest. 4. 16.

Deut. 6. 9.

Psal. 1. 2.

Coles. 3. 16.

be taken away, which was vnto the Iewes a childish instruction of this commandement, which they were bound vnto to further them in the obedience of the other, namely, of hauing it *written vpon their bracelets, and vpon their frontlets.* Dent.6.8.

The like might bee said of many other things: though the ceremony of singing in such musicall tunes, and playing vpon instruments in the Temple to serue God by them, as were vsed in the Law appointed by the Prophets *Dauid* and *Nathan*, be taken away vnder the Gospell as meerely Iewish, which did signifie vnto them the glory and acceptation before God of the spirituall worship commanded. For as Master *Caluin* saith, *Mihi dubium non est. I doubt not, but that to play vpon the Cymball, to sing vnto the harpe, and all that kind of musike was part of the pedagogie of the law, therefore when the faithfull haue their holy assembles, musicall instruments doe no more agree with the singing of Psalmes and praises to God, then if a man would bring into vse, the burning of incense, and the like shadowes of the law:* So that these are taken away, neither are wee bound vnto them: yet the truth of this, which was before, remaineth still, that we *should teach our selues in Psalmes and Himnes, and spirituall songes, singing with a grace in our hearts to the Lord.* Though the fruitefull and pleasant Land of Canaan bee taken away, which was specially ment vnto the Iewes in the promise ioyned to the fift Commandement; As it is said, *Honour thy father, and thy mother, that thy daies may be prolonged vpō that land, which the Lord thy God giueth thee*: yet the promise of long life here in the earth, is not taken away from obedient children, but is as large & as sure as euer it was, and now the whole world is blessed vnto vs in stead of it. As M. *Viret* saith, *Israelitarum respectu: In respect of the Israelites the land of Canaan is to be vnderstood in the fifth commandement, which they had receiued of the Lord to inherit; but in respect of vs it stretcheth out it selfe further: for in what part of the world soeuer we be, we haue right to dwell in it, from God, whose the whole earth is.* By all which wee see, that it hath beene an vsuall thing, vnto Caluin.in Psal.32.2. Coloss.3.16. Viret in 5. præcept.

the Commaundementes (that were before the Iewes) to adioyne certaine things to further them in the better keeping of them, which onely agreed vnto them: which when they were taken away with that people, to whom only they were ment; that yet the first Commaundements did not only not die with them, but being reuiued (as it were) doe continue to this day, as those which haue lost nothing of their vertue, nor suffered any eclipse by taking away of the other.

And it is no good reason to say, this commaundement had such a ceremonie ioyned vnto it, therefore the whole Commaundement is ceremoniall; or the ceremonie of this Commaundement is ended, therefore the Commaundement is taken away: for then all the forenamed things, which are so commended to vs in the new Testament, should be disanulled, (which no man will say) because all the Iewish ceremonies belonging to them are quite vanished, and as it were melted away like snow before the Sunne. All which is most true in the sabbath of the holy *rest*, wherein we haue seene that ỹ *rest* was cõmanded at the first, and we say it is still required; notwithstanding we grant, that in respect of the Iewes (in time) was adioined vnto it the remembrance of their deliuerance frõ Egypt by *Moses*, which was past; in respect of which it was a monument of a thing already performed, & a reason to perswade them to the obseruation of the Sabbath: and therfore though the ceremonie or this reason of the *rest* be ended, yet there is no reason why the *rest* it selfe should be taken away, which was commcommanded long before any such ceremonie or end, or reason was adioyned vnto it. Insomuch that wee still keepe the *rest of the sabbath*, but not to that ende or for that cause, that the Iewes kept it, not as a badge of our deliuerance frõ Egypt, (in the which wee neuer were) nor from that bondage (wherewith wee neuer were oppressed:) neither as a figure of our redemption to bee wrought by Christ, which in his word most clearely we see is alreadie performed; nor that in it wee might as in a shadow obscurely and darkelie behold

behold our eternall reſting, and ceaſing from ſinne, which he hath alreadie purchaſed vnto vs in his death, and hath in his Goſpell moſt liuely pointed out before our eies: but we doe obſerue the reſt, and confeſſe, that it moſt neerely concerneth vs, becauſe of the firſt inſtitution; that wee reſting from our ordinarie buſineſſe, might beſtow the day in the holy ſeruice of God, in the which we cannot in any acceptable manner be occupied at all, vnleſſe we reſt from the other, according to the Commaundement. Euen as M. *Bullinger* alſo doth very excellently ſet it downe: *The Sabbath is ordained of God not for reſt in it ſelfe, for he nowhere alloweth idlenes; therefore the reſt of the ſabbath is commanded for another end, namely, for the diligent ſtudy of religion, for it is therefore commanded to reſt from handie labours, vt hoc totum tempus impendamus, that wee might beſtow this whole time in the exerciſe of Religion.* Whereunto agreeth Maſter *Viret, Corporalis quietis vnus finis eſt: One end of bodily reſt on the Sabbath is, that men might attend vpon the miniſtrie and ſeruice of God in the Church, and that we might meditate vpon the workes of God, & be occupied in the duties of charitie to our neighbours. And this reſt doth appertaine vnto vs alſo, for theſe cauſes, and is to bee kept one day in euery weeke.* And thus wee doe ſee, that as to reſt vpon that day is the firſt thing required, ſo for what cauſe it was appoynted: which as it did binde men from the beginning, ſo we can neuer looke to bee exempted from it.

Bulling. in Rom 14. 5.

Viret in 4. præcept.

And that we might yet be the more throughly perſuaded of this one point, and more cleerely ſee into the trueth of it, let vs vnto all this, that hath beene ſpoken, adde that for a further proofe, which wee finde in the ſcripture: that the Lord doth not onely thus often require that men ſhould *reſt*, that they ſhould doe no worke, doubling the word *Reſt* in many places, and going ouer it againe and againe; that if it were poſſible, wee might conceiue it, and yeeld vnto it, though not at the firſt, yet at the laſt: but alſo more largely and fully deſcendeth into particulars, forbidding them by name to worke in ſuch and ſuch things, and

From what things particularly we are commanded to reſt.

at such time as might carrie with them the greatest probabilitie of being exempted, and might make the greatest shew of giuing priuiledge to worke: that al excuse might be taken from them, who in the pride of their wittes cannot conceiue, nor in the stubbornnes of their hearts will yeelde vnto, this commaundement of so precise a *rest:* neither will haue their hands and their feete so shortly tyed vp, but will needs breake out vpon that day most vngodlily, to the doing of that which seemeth good in their owne eyes.

From gathering and preparing Manna. *Exod.* 16. 23.

This is that which is spoken Exod. 16. concerning the gathering and preparing of Manna, which for the time of their abode in the wildernesse was their daily food, that vpon the seuenth day, they should rest from both: *To morrowe is the rest of the holy Sabbath of the Lord, bake that to day which you will bake, and seeth that which you will seeth, and all that remaineth lay it vp to be kept till the morning for you,* And afterward verse 26. *Sixe daies shall yee gather it, but in the seuenth day is the Sabbath, in it shall bee none:* Here you see that hee would not haue them worke about the prouision of their foode, when it might be done the day before; and that now when they were fed from hand to mouth (as it were) because they were not made to feed themselues, but to liue to Gods glorie, he would haue them so to eate, and so to prouide for their eating, that *the rest vpon the Sabbath* might not be interrupted: and therefore not to gather or prouide vpon that day, which would haue taken vp a great part of it, and so they could not haue sanctified it as they ought. So that this commandement of dressing their meate not vpon the Sabbath, but the day before, is to be vnderstood of that very time; as appeareth both by the reasons of this prohibition set downe here, and by the libertie that is giuen to them in other places, vpon other Festiuall daies, called Sabbaths. And therefore *Tremellius* doth not onely reade the text thus, *Quod coquere esse tis &c. That which you would bake, bake to day, and that which you would seeth, seeth to day, &c.* but also vpon the words of the 25. and 26. verse, wherein he saith, *Eate that to day, for to day is the Sabbath of the Lord,*

Tremel. in Exod. 16. 24.

Lord, to day ye shall not find it in the fields: sixe daies ye shall gather it, but in the seuenth day is the Sabbath; in it there shall be none. He giueth this exposition: *Iam statuit &c. Here the Lord sets downe what is to be done, not onely that day, but euery Sabbath day, as long as Man did last, and rendreth the reason of it, because God would not giue it vpon the seuenth.* And in the 29. verse he saith, *Behold how the Lord hath giuen you the Sabbath, therefore he doth giue you the sixth day bread for two daies: tarrie therefore euery man in his place; let no man goe out of his place vpon the seuenth day. So the people rested euery seuenth day.* Where he speaketh of the time past, and not to come, nor of the time present, *The Lord had giuen them the Sabbath:* for they had had many Sabbaths before, which had bin no reason to perswade them, if either they had not knowne, or not vsed them: and then hee bringeth new reasons why they should rest now from prouiding & dressing of their foode; both the liberalitie of God in the sixth day, when euery one gathered twice so much; and the ceasing of Man vpon the seuenth, for then it was not to bee found: which reason of the commandement being proper vnto that time, the commandement also must be restrained vnto it. And therefore he saith, that these words, *Let no man goe out*, are thus to be vnderstood, that *no man should goe out, to gather Man*, as they had done before, and for which the Lord had shewed himselfe angrie: for otherwise they were commanded vpon the Sabbath, to goe out: *vnto the holy assemblies, and to the Tabernacle*, but not to gather *Man*. Now if the commandement of not going out be restrained vnto *Man*, that they should not goe out to seeke it, because their God would not giue it; why should not the other (*of baking that to day, which you will bake*) be restrained vnto that time also, because vpon that day God gaue twice so much. And so afterwards from both these things they rested, *Quouis die septimo, Euery seuenth day*, which word (*Quouis*) though *Iunius* hath left out in his last edition, as not being in the Hebrue text; yet it must needes be vnderstood out of the reasons alleaged in the verse going before. And so this commande- *Leuit. 23. 3.*

commandement of not dreſſing meate vpon the Sabbath was proper vnto that time of Man in the wilderneſſe. For otherwiſe we ſee what libertie this way they had in the feaſt of the Paſſeouer, in which the firſt and ſeuenth day were holy, as *Moſes* ſaith: *In the firſt day ſhall be an holy aſſemblie; alſo in the ſeuenth day ſhall be an holy aſſemblie vnto you: no worke ſhall be done in them, ſaue about that which euery man muſt eate, that onely may you doe.* Vpon which words *Tremellius* ſaith, *that the ſame was lawfull alſo vpon other feſtiuall daies, as vpon the feaſt of Penticoſt, of Trumpets, and of Tabernacles: but not vpon the Sabbath,* that is, during this time of Man, for he referreth vs for proofe of it vnto this very place. Thus vpon the Sabbath they were commanded continually to reſt from gathering and preparing Man.

Exod. 12. 16.

Tremel. in hunc locum.

Whereunto wee may adioyne that which is ſpoken concerning the making of the Tabernacle, firſt by the Lord himſelfe vnto *Moſes* in many words. *Speake thou alſo vnto the children of Iſrael, and ſay, notwithſtanding keepe you my Sabbath.* verſ. 14. *Whoſoeuer worketh therein the ſame perſon ſhall be euen cut off from among his people.* verſ. 15. *Sixe daies ſhall men worke, but in the ſeuenth day is the Sabbath of the holy reſt vnto the Lord: whoſoeuer doth any worke in the Sabbath day ſhall dye the death.* verſ. 16. *Wherefore the childrē of Iſrael ſhal keepe the Sabbath, that they may reſt throughout their generations for an euerlaſting couenant.* Where the Lord doth teach them that the *reſt of the Sabbath* was of ſuch importance, that he would haue the making of the Tabernacle to giue place vnto it; and though it was the place wherein the Lord ſhould bee worſhipped, and therefore much might haue been ſaid for the defence of thoſe that ſhould haue wrought vpon the Sabbath about it; yet becauſe it was not alreadie ſanctified to that end, and ſo was not alreadie ſanctified to that end, and ſo was not holie, and therefore the working about it in it owne nature meerelie ciuill and worldly, and not mediately appertaining to the worſhip of God, therfore he would not haue it hinder them from that which was aboue all worldly things, euen his

From doing any thing about building the Tabernacle.

Exod. 31. 13.

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owne ſeruice: which that they might perſorme in ſuch wiſe as they ſhould, he willeth them *to reſt from all other Worke, yea, from working about the Tabernacle.*

And afterward, when *Moſes* commeth to ſpeake vnto the people of the ſame matter, hee forgetteth not this charge, but placeth it in the beginning of his ſpeech vnto them, as a thing moſt waightie, as appeareth in the ſame booke. *Theſe are the wordes which the Lord hath commanded,* Exod. 35. 1. *that you ſhould doe them. 2. Sixe daies thou ſhalt worke, but the ſeuenth day ſhall be vnto you the holy Sabbath of Reſt vnto the Lorde, Whoſoeuer doth any Worke therein ſhall die: 3. You ſhall kindle no fire throughout all your habitations vpon the Sabbath day:* and ſo goeth on to the declaration of that which appertained to the Tabernacle, as followeth in that chapter. As though hee ſhould haue ſaid, notwithſtanding all this which you are to doe about the rearing vp of the Tabernacle, you muſt *obſerue the reſt vpon the Sabbath,* as you had wont to doe: the ſixe daies are appointed for it, but vpon the ſeuenth doe nothing, no not ſo much as make a fire, to heate or to amende any tooles, or to prepare and dreſſe any thing ẏ belongeth vnto it. And though I am not ignorant, that ſome do otherwiſe expound this laſt verſe (whom I do eſteeme in the Lord, as I ought) yet conſidering the place, that it occupieth, and that it goeth immediately before his ſpeech concerning the Tabernacle; I am perſwaded that this is the true and natiue ſenſe of it. For as *Vatablus* obſer- *Vatabl. in hunc*
ueth, the generall propoſition of not working in the ſecond *locum.*
verſe, though it be true, if wee take the wordes as largely, as they be ſet downe, *yet in this place is to bee reſtrained to the thing in hand, namely that nothing about the Tabernacle ought vpon the Sabbath to be done:* So I doe not ſee, why alſo in the third verſe, that of kindling no fire, ſhould not be reſtrained to that worke and action alſo; eſpecially ſeeing they are ſo neerely ioyned together without any note of diſiunction. And though I grant that hee taketh it more largely, yet in the generall doctrine of the Sabbath wee thus farre agree, euen in this place. *That wee ought not to make fire for our worldly*

worldly commodites then, as for the burning of brick or lime: as himselfe bringeth in these examples there. Must we not needes then thinke that to rest vpon the sabbath, is a thing that the Lord highly regardeth, when hee would haue it kept, yea to the delaying (as it were) of the building of the Tabernacle? And what excuses shall men haue before God for their needlesse working, and superfluous trauiles, when so excellent a worke as this might not be excused?

August. quæst. super Exod. cap. 172.

S. *Augustine* moueth this question, *why Moses, when hee came downe from the mountaine of God the second time, with the two Tables in his hand, wherein were all the tenne Commandements written: why he admonished the people of the Sabbath, and not of the rest, seeing that was in the Tables, as well as they.* For if it were needles to admonish thē of them, because they had heard them before, then this was needles also, because they had heard it as well as the rest. And then maketh this answere, *Non immeritò monet: He doth not admonish thē of it without cause; for that he speaketh of making the Tabernacle, and all things belonging to it: and sheweth that notwithstanding that, they must rest vpon the Sabbath day,* and not vnder the colour of that (as it is said in the text) so much, as kindle a fire. For as *Lyra* saith, *Agitur de causa finali: Here the Lord speaketh of the finall end, whereunto the Tabernacle was referred; for it was made, that it might be appointed for Gods worship, which for the most part did consist in the obseruation of the Sabbath, which was pronounced by God before: yet here it is repeated for two causes; the first because the people of Israel might thinke, that it was lawfull for them to doe the workes of the Tabernacle vpon the Sabbath day, because the Tabernacle was ordained for the worship of God: therefore to shut out this, here is repeated the commandement of sanctifying the Sabbath. The second cause is for the better authorising of the commandement: because here is set downe a punishment for them that breake the Sabbath, which was not expressed before.* And so afterwards when *Moses* deliuered this vnto the people, he saith, *Primū præmittitur repetitio: First he repeateth the cōmandement of obseruing the Sabbath, least that they might thinke, that it were lawfull to breake it for the workes of the Tabernacle.* But *Tremellius*

Lyra in Exod. 31.13.

Lyra in Exod. 35.2.

mellius ſaith, that it is as if the Lord had ſaid, *Tanti fieri volo Sabbatha*: *I will haue my Sabbaths ſo highly eſteemed, that I will not haue, no not this worke, though holy* (in reſpect of the end) *to be done on them.* And though both *Tremellius* and *Vatablus* doe referre the kindling of fire vnto dreſſing of meate, yet becauſe here is no mention of any ſuch thing, nor any occaſion to ſpeake of it; I thinke that it ought rather to be referred vnto this particular thing here in hand, of making the Tabernacle, and that for thoſe cauſes, that haue bin alleaged before. For if the meaning of *Moſes* had bin to forbid fire to dreſſe meate, there had bin a more fit place to haue ſpoken of it in 16. Exodus, where he ſpecially forbiddeth the baking or ſeething of Man vpon the Sabbath day, vpon occaſion of that, that ſome went out into the fields that day to ſeeke it, contrarie to the commandement of God. *Tremel. in Exod. 31. 13.*

And here we may not let that paſſe, which is ſo worthie remembrance, concerning this matter, ſpoken by the Lord himſelfe, as it is by *Moſes* ſet downe, *Sixe daies ſhalt thou worke, and in the ſeuenth day thou ſhalt reſt, both in earing time and harueſt thou ſhalt reſt.* Where, beſides that in ſo few words, he doth twiſe vſe this word *reſt*, it is to bee marked, that reſt vpon the ſeuenth day is ſo neceſſarie, that he of purpoſe chuſeth out the fitteſt times for men to worke in, and thoſe that might ſeeme moſt to be excepted, as ſeede time and harueſt; and forbiddeth them by name to worke vpon the Sabbath, yea, in theſe times of the yeare; and that in the moſt neceſſary times and buſineſſe that belong to mans life, they muſt reſt, becauſe God hath commaunded it, preferring his worſhip and the obedience to his commaundementes, before all their owne priuate gaine and commoditie whatſoeuer. And Maſter *Caluin* vpon this place ſaith, *Whereas the Lord doth expreſly bid vs reſt in the time of earing and harueſt, it is not as though hee did giue vs libertie for all the yeere beſides; but hereby doth more reſtraine vs, becauſe no neceſſitie ought to interrupt this holy obſeruation: otherwiſe it might ſeeme to haue ſome honeſt pretence, if becauſe of continuall* *Exod. 34. 21.* In the time of ſowing and harueſt. *Caluin. in Exod. 34. 21.*

all raine or other vnseasonable weather, the time of sowing were not so commodious, that husbandmen might bee exempted from this law, least by their resting a dearth should follow: And so also might they thinke for gathering in the Corne, lest it should rotte vpon the ground, Atqui Deus nullam dispensationem admittit: But God admits no dispensation, but that the seuenth day should bee kept, Etiam cum periculo communis iacturæ, Euen with the danger of some cõmon losse. And againe, we must then rest vpon the Sabbath, as one saith, *Tametsi &c. Although our priuate vtilitie either of plowing or reaping seeme to call vs to other busines:* and so the full meaning of the place is, *that in the most commodious and fit times, and in things that are most necessarie, for the life of man we must intermit all worldly busines to keepe the Sabbath.*

Vatablus in hunc locum.

Tremel. in eundem.

And here one thing maketh me to marueile, that seeing by expresse words in the same law, *labour is forbidden as well in harvest as seed time,* why men plead rather for the libertie of the harvest, than of the seede time, especially seeing that both there is a fit and conuenient time as wel for the one, as for the other; and also he ẏ restrained the one, restrained the other: and yet many thinke it strange to sow and plow on the Sabbath day, who make no conscience to mow, reape, and cart it on that day. But to the commandement, let vs ioyne the promise, if wee be careless to prouide for the worship of God, the Lord will ease himselfe of caring for vs, and then what will all our care doe vs good, *though wee rise neuer so early, and goe to bed safe? but if wee first seeke the kingdome of God and his righteousnes, all these things shall be giuen vnto vs.* As it is also said in another place, *The Lord will be with you, while ye are with him, but if ye forsake him, he will forsake you.* And in very deede and truth, if wee rightly consider all things, wee shall finde that the time of harvest rather chargeth vs with many moe duties on the Lords day, than dischargeth vs of any one. First of all whereas the labour of the fixe daies at that season is so great, as men cannot conueniently giue themselues to the worship of God publikely or priuately as they should; in that respect, especially

Exod. 34. 21.

Eccles. 3. 1.

Psal. 127. 1. 2.

Matth 6. 33.

2. Chron. 15. 2.

There is more cause why men should rest vpõ the Sabbath in harvest, than at any other time of the yeere.

cially and in that time they are to make conſcience of the Sabbath, that therein they might endeuour to make ſome godly ſupplie, for their former defects: as they vſe to do in worldly affaires, when as vpon any extraordinarie occaſion they haue neglected their ordinarie trades and buſineſſe. And though they that be wealthie herein haue greater libertie than others, both for the eaſing of their bodies, and the ſeruice of God, yet I am to ſpeake to the pooreſt: and the rich alſo muſt conſider not onely themſelues, but their ſeruants and cattell, which at this time labour moſt; for whoſe good and eaſe ſeeing the Lord hath prouided in euery Sabbath, we cannot without vnmercifulnes to the creatures, & the controlling of Gods ordinance (in thoſe buſie times eſpecially) denie our ſeruants and cattell their reſt, becauſe they had then moſt neede to eaſe themſelues vpon the Sabbath day, when they moſt trauaile on the weeke daies. Beſides, whereas men then labour becauſe of the foulenes of the weather or vncertaintie of it: firſt of all they muſt conſider what they gaine, if in gathering in an handfull of corne, therwith they treaſure vp a viall of Gods wrath: Secondarily what a thing is it, that when the Lord either to correct our ſinnes, or to make triall of our faith, doth ſend foule weather, that mē ſhould blot out the print as it were of Gods worke with ſuch contemptuous diſobedience? whereas in ſtead thereof they ought rather (*as the Lord appointeth by his Prophet*) to erect a new Sabbath in faſting and prayer to appeaſe Gods wrath, than to pull down the old Sabbath by toyling and labouring, and ſo further to prouoke him; that the Lord ſeeing their repentance, might ſhut the windowes of heauen, and ceaſing from his puniſhment, *might haue a bleſſing behinde him.* Now therefore to cure our diſtruſtfulnes, to helpe our impatience, to correct our couetouſnes, as alſo to witnes our obedience to the bleſſed will of God, the Lord often ſendeth this triall in the time of harueſt. Thirdly, if according to the largenes of Gods liberalitie we ſhould inlarge our true thankfulnes, & as he multiplieth his benefits towards vs, wee ought to in-

Maſter *Greenham* vpon the Sabbath.

Ioel. 2. 15.

verſ. 14.

creaſe

creaſe our obedience; at what time of the yeere doe wee more abundantly receiue Gods mercies than now? when the prouidence of God bringeth all things to perfection, and when the earth in great plentie ſafely deliuereth out of her bowels that, which all the yeere before it had conceiued, and as it were trauailed with for vs. When then doth the Lord more deeply charge vs with a care of his worſhip, than when he doth as it were ſurcharge vs with the greateſt waight of his benefits? If then either the commandement of God may binde vs, or his promiſe allure vs, either the toyling of our bodies may pitie vs, or the diſtractions of our minds may mooue vs, or the benefits of God rauiſh vs, we muſt confeſſe (as the truth is, and ſo giue God the glorie to our owne ſhame) that though at all times carefully, yet at this time of the yeere moſt carefully we ſhould prouide for the worſhip of God, the refreſhing of our ſoules, the relieuing of our owne bodies, and the eaſing of our ſeruants and cattell.

The Popes law reſtraineth men from working in harueſt. *Epiſt. Decretal. lib. 2. cap. 3.*

And the Church of Rome, which in all the commandements of God doth giue moſt libertie to men for their own gaine, ſeemeth to diſallow working in harueſt vpon this day, as a thing vnlawful, and not permitted by Gods word. For in the Canon law it is thus ſaid: *Licet tam veteris &c. Although both the old and new Teſtament hath ſpecially appointed the ſeuenth day for mans reſt, and the Church alſo hath decreed that the ſame ſhould be kept, and that on the ſame men ſhould reſt from all ſeruile worke; Indulgemus: yet wee giue licence, and pardon them if vpon the Lords daies, and other feſtiuall daies, (ſauing in the great ſolemne daies of the yeere) if the fruites of the earth be in danger, in ſuch caſes of neceſſitie to gather them, but vpon this condition, that after the gathering of them, they giue a conuenient portion vnto their neighbour Churches, and to the poore Chriſtians.* So farre the words of the Canon. From whence as we may by the way obſerue, that they grant, that the obſeruation of the ſeuenth day is not a bare decree of the Church, but a commandement of God, and afterwards by the lawes of the Church further eſtabliſhed,

bliſhed, and ſo it hath not his authoritie and credit from men, but from God, both in the old and new Teſtament; neither can it be changed by men, but by God alone, from whom onely it was firſt brought in. So more ſpecially for the purpoſe, here is a manifeſt oppoſition betwixt the reſtraint from worke which God hath made, and the libertie that the Pope giues in ſome caſes: for it is ſaid, *Though God hath commanded in his word men to reſt, yet wee pardon them if they worke on the Lords day:* ſo the warrant that they haue to worke is not from Gods word, but from the Popes Indulgence and pardon, by their owne confeſſion. And whereas pardon doth neceſſarily implie an offence committed, which is to be pardoned, for where one hath done no more than they may, there needes no pardon; it is as if it had bin ſaid, though in working vpon the Lords day euen in harueſt yee breake Gods word, yet I his Vicar vpon earth in theſe caſes and vpon theſe conditions doe pardon you. Herein we agree with them, that if any thus doe, they muſt acknowledge that they haue offended, and ſo craue pardon: but we further adde, not onely of the Church which hath receiued this day, but eſpecially of God, who in his word did firſt authoriſe it, as themſelues here confeſſe. Beſides, he giues the pardon but vpō this condition, that they giue ſome good portion of that which they gather to the poore extraordinarily; ſo that vnleſſe this condition bee performed, they haue no pardon euen from men. Laſtly, whereas they except from al pardon, certain ſolemne daies of the yeere (by which it is euident there that they meane certaine holy daies ordained of the Church) yet we taking it as granted, that there can bee none ſet vp by men greater than thoſe which the Lord himſelfe hath appointed (euen his holy Sabbath, and the Lords day) it muſt needs be, that thoſe eſpecially, if any, are to bee excepted: and therefore there is no pardon granted to worke in harueſt vpon them, (as indeed there is not) vnleſſe we leaue that ſinne, and earneſtly repent vs of. And as the Pope giueth no pardon before hand to ſinne, ſo wee muſt not preſume to worke in

hope of this pardon, but knowing that it is an offence that shall be laid vnto our charge, except God pardon it, bee afraid to commit it before hand.

So that, whatsoeuer our corrupt reason and the diuell might minister vnto vs, for the dissuading of vs from this obedience, yet if our care be vnfainedly to please God indeede, and that wee would haue the testimonie of a good conscience, in the things that wee doe before God, not seruing him in hypocrisie after our owne harts lusts, deceiuing our selues: whatsoeuer we imagine to the contrary, we had neede to haue at least as euident and plaine places of the scripture for the iustifying of our manifold businesses and great working vpon the Sabbath, (which is too common euery where) as this one in Exodus 34.21. is euident and pregnant against them: vnlesse wee will haue it appeare, that we make no conscience of our doings at all, or rather that we doe wittingly and willingly transgresse the knowne trueth, *and destroy the law of God*, as the Prophet speaketh. For no doubt vpon this ground, and the persuasion of this law, that worthie and thrise noble *Nehemiah*, dealt so zealously (as it is written of him in the 13. chapter of that booke) when hee saw men worke vpon the Sabbath in the time of harueſt, (according to that wicked custome that had growne vp in the time of the captiuitie) and did so mightily set himselfe against that manifest breach of the Commandement, (though it was not so taken before) that through Gods good hand vpon him hee preuailed in the ende: *In those daies saw I in Iudah them that troad winepresses vpon the Sabbath, and that brought in sheaues, and which laded asses also with wine, grapes & figs, and all burthens, and brought them into Ierusalem vpon the Sabbath day. 17. Then reproued I the Rulers of Iudah, and said vnto thē: what euill thing is this that you doe and breake the Sabbath day? did not your fathers thus, and our God brought all this plague vpon vs, and vpon this citie, yet you encrease the wrath vpon Israel in breaking the Sabbath?* In which words, as it is euidēt, that he speaketh against *working vpon the Sabbath in the harueſt time:* for he nameth such things

Psal.119. part. 16. vers.126.

The zeale of *Nehemiah* in suppressing worke in harueſt.

Nehem.13.15.

things as are proper vnto harueſt, as *the bringing in of ſheaues, figges and grapes,* (which were their fruite) *and the treding of winepreſſes.* And as *Wolphius* ſaith, *Credibile eſt, It is to bee thought, that both in harueſt, and before harueſt, when the fields were reaped, that the Iewes did preferre theſe thinges before the religious obſeruation of the Sabbath.* So hee chargeth them that thus to doe was an euill thing, worthie of reproofe, nay of puniſhment, (as he afterward threatneth it) he ſaith, that they *breake the Sabbath in ſo doing,* and did encreaſe the wrath of God againſt Iſrael; euen as it was the cauſe, that he had taken ſuch puniſhment vpon their fathers alreadie. Where it ſeemeth, he had reſpect vnto the propheſie of *Ieremie,* who had long before threatned deſtruction vnto Ieruſalem, for the polluting of the Sabbath, and namely in this, of open carrying and recarrying of things into Ieruſalem: When he ſaith, *But if yee will not heare mee to ſanctifie the Sabbath day, and not to beare a burthen, nor to goe through the gates of Ieruſalem in the Sabbath day, then will I kindle a fire in the gates thereof, and it ſhall deuoure the palaces thereof, and it ſhall not be quenched.* And M. *Caluin* writing vpon this place ſaith, *Hoc emphaticè additur: There is a great emphaſis in this, that he ſpeaks of the gates of Ieruſalem: for it was not lawfull to doe any of thoſe things in the fields and ſolitarie places, it was therefore a great contempt to come ſo openly into the citie.*

Wolph. in Nehem. 13.

Ierem. 17. 27.

Caluin in hunc locum.

But to returne to the ſcripture alleadged before out of Exodus 34. 21. what can bee ſpoken more plainly then this, for the ouerthrow of all ſuch vaine excuſes, as men doe forge in their owne braine, and for the eſtabliſhing of this doctrine? that *to reſt vpon the Sabbath is ſo neceſſarie, that the imagined neceſſitie of harueſt, will not excuſe our working before God.* neither will it goe for payment before him. Which we may aſſure our ſelues, that thoſe men did well vnderſtand out of the ſcriptures, who in their Councel ſo decreed: *Inſtituimus, We ordaine, that vpon the Lords day, nullus penitus præſumat, no man at all preſume, to doe any worke of huſbandrie, that is to ſay, not to plow, to reape corne, or whatſoeuer pertaineth*

Cabilonenſ. concil. cap. 18.

to the husbanding of their ground. For as *Irenæus* saith: *Non vetabat lex, The law did not forbid those that were hungrie to take meate, and to eate of such things as were at hand: metere autem & colligere in horreum vetabat, but it did forbid to reape and to carrie it into the barne.* Where he sheweth the lawfulnes of the fact of Christs Disciples, *who vpon the Sabbath going through the corne, and being hungry did plucke the eares of corne, and did eate*; euen as Christ Iesus also doth there defend them against the cauils and false accusation of the Pharisies: but by his iudgement the law of God did forbid carying, as well as reaping, and both alike: and generally all kind of labour in harueſt, though we may gaine by it. For, as *Vatablus* obserueth, the Lord doth as it were say, *Volo diligenter obseruari: yea euen in these very times of sowing and reaping I will haue my Sabbaths diligently kept, although your own priuate vtilitie may seeme to draw you another way.* Then much more when the hope of other profit might seeme to hinder vs; for there can be none ordinarily greater then this. And there he bringeth in the Chaldee Paraphrast thus reading the text, *Tam à seminando, quam à metendo quiescas. Thou shalt rest aswell from sowing, as from reaping:* he maketh them both alike. Now none will vnder any colour of necessity go to plough and sow vpon the Sabbath, why then should they reape and carie? Now these are matters of great moment and consequence, for there must be sowing and reaping in time conuenient, or else men cannot liue: yet seeing for these God hath of his meere mercy liberally giuen vs the sixe daies of the weeke, and hath reserued the seuenth day to himselfe for greater matters then these; euen for the bread of life, and for the spirituall foode of our soules, that they might liue for euer: he would not haue the former to iustle out the latter, nor vs so to abuse our own time in ỹ six daies, that wee incroach vpon his in the seuenth. For though the corne be in danger, yet better were for vs, that it should rot on the ground, thã for vs by carying it in with the breach of the Sabbath, *to treasure vp* (as the Apostle saith) *vnto our selues wrath against the day of wrath, and of the declaration of*

Iren. contra hæres. lib. 4. cap. 20.

Matth. 12. 1.

Vatabl. in Exod. 34. 21.

Rom. 2. 5.

the

the iust iudgement of God. And God requireth nothing of vs more then obedience, as was said to *Saul, Behold, to obey is better then sacrifice, and to harken is better then the fat of Rams: for rebellion is as the sinne of witchcraft.* Now our obedience is then greatest, when hauing many worldly reasons to dissuade vs from it, we breake through them al, and do that which God hath commanded; *as Abraham did in offering vp his only Son Isaak, whom he loued.* For this is to deny our selues, which Christ requireth of euery one, that will be his disciple; euen to deny not only our sinfull lusts, but our owne corrupt wit and reason, which in euery good action doth most of all hinder vs. Therefore when our corne lyeth in hazard to be lost in the fields by ill weather, and then our owne reason, and the diuell, and the euil examples of others perswade vs to cary it in, or to turne it, or to doe some thing about it, vpon the Sabbath: let vs vnto all these oppose the expresse commandement of God: who hath saide, *Both in earing time, and in harueſt thou shalt rest:* and let vs also beleeue that he, that commandeth to rest, and doth thus now dispose of the weather, can so alter the weather, and preserue the corne, that wee shall lose nothing by obeying him: especially whē as it is said, *That godlines is profitable for all things, and hath the promises aswell of this life, as of the life to come.* And yet it may please God this way to punish the former sins of men, or some present corruptions, or their vnbeliefe, that they do not so rest vpon Gods prouidence, as they should: or may this way also trie them, as he did *Iob* another way: of whom the diuell said, *hee did not serue God for nothing: hast not thou been an hedge about him, and about all that he hath on euery side? thou hast blessed the worke of his hands, and his substance is increased in the land: but stretch out thine hand, and touch all that he hath, and see if he will not blaspheme thee to thy face. Then the Lord said, all that he hath is in thine hands.* So many will trust God with their corne in the fieldes, as long as it is faire weather, and rest vpon the Sabbath so long, as they can see, how they may well inne it: but if there come foule weather, and they haue once lost by it,

1. Sam. 15. 22.

Gen. 22. 1.

Luk. 9. 23.

Exod 34. 21.

1. Tim. 4. 8.

Iob. 1. 9. 10. 11. 12.

and God ſtretch out his hand and touch them this way, they will truſt him no more: and ſo if there be any danger in the weather, they breake out, and worke vpon the Sabbath. But what if they haue gotten it into the barne, by working vpon the Sabbath, as many do; and then foule weather followeth, and ſo are this way further confirmed in their vnbeliefe and wicked practiſes; and are glad alſo of that that they haue done, and laugh at them, that in a fooliſh preciſenes (as they thinke) were ſo ſcrupulous, that they did neglect ſo good an opportunity? Cannot the Lord purſue them with his vengeance out of the fields into the barne, and from thence into the granary, that that curſe ſhal light vpon them which is ſpoken of by the Prophet: *they looked for ſo much, and loe it came to little, and when you brought it home I did blow vpon it?* yea can he not breake the ſtaffe of that bread, that is thus made in deſpight as it were of his Maieſtie, *that they ſhal eate and not haue enough, they ſhall drinke and not bee filled?* yea which is more, can he not *whiles it is in their mouthes ſend his wrath vpon them, that though their bodies be well fed, yet leannes ſhall be in their ſoules?* But ſay we eſcape all this, if on this day men make no conſcience of the worſhip of God contẽned by worldly labour, doe wee not manifeſtly bewray our want of faith in Gods prouidence, goodnes, and wiſdome? as though he either would not preſerue that, which hitherto he hath nouriſhed out of the earth; or ẏ hauing dealt ſo mercifully in many benefits before, ſhould now in one faile vs; which vndoubtedly he will not, did not our ſinnes prouoke him thereunto. Wherfore if it ſo come to paſſe for our ſinnes, we muſt rather in patience, repentance, and wiſdome ſubmit our ſelues to the puniſhment, then prophanely and obſtinately to ſeeke by ſuch meanes to ſhake it off. But men ſay the weather is vncertaine, and the corne is readie to grow in the furrowes, and the hay to rotte on the cockes for want of turning: and now the Sabbath is a faire day, is it not meete to gather it vp? if you aske this queſtion of conſcience and not of couetouſneſſe, none can better reſolue you then the Lord himſelfe: who ſaith, *Both*

Hag. 1. 9.

verſ. 6.

Pſal. 106. 15.

in-

in eating time, and in harueſt thou ſhalt reſt. if this will not ſatisfie a man, to whom will hee goe for reſolution? But they ſay further: I know not whether I ſhall haue ſo fit a time to gather it in: therefore I had beſt to take this. And vpon this conſideration ſome Emperours did permit though not the citizens, yet the countrie men to worke in harueſt: *Ne occaſione momenti pereat &c. Leſt that by neglecting the preſent occaſion that commoditie ſhould be loſt, which by his heauenly prouidence is offered vnto vs.* But to anſwere them, I ſay, why doe you diſtruſt God? eſpecially now when thou ſeeſt faire weather comming? Cannot he make the ſecond day faire, as well as the firſt, if wee depend vpon him? Did wee hang vpon his prouidence ſo long as it rained, and now when the Sunne ſhineth will we giue ouer our hope? So long as it periſheth not through our default, let vs caſt our care vpon God: and be reſolued, that as hee gaue, ſo if it pleaſe him to take it away we will be contented: and ſay as *Iob* did, *The Lord hath giuen, and the Lord hath taken it, bleſſed be the name of the Lord:* and as *Dauid* did when he fled before *Abſalom: Behold here I am, let him doe to me as ſeemeth good in his eyes:* knowing that he is able to giue much more, as he did to them. But to conclude, if we conſider the end why God commandeth vs to reſt from all worldly affaires, we ſhall ſee that they binde vs to reſt in harueſt as well as at any other time, if not much more. *Zanchius* asketh the queſtion: *Quanam cauſa eſt, What is the cauſe why all outward ſeruile worke is to be auoided on the Sabbath day?* and maketh this anſwer himſelfe: *The reaſon of it,* ſaith he, *is this, becauſe they do hinder vs, that we cannot attend vpon thoſe things which God requireth in his worſhip:* as if he had ſaid, God requireth that vpon the Sabbath, we ſhould be occupied publikely in the outward parts of his worſhip, as well in harueſt, as at any other time, therefore wee muſt then reſt from harueſt worke, becauſe that will hinder vs from it. And *Iunius* ſaith, that when God bleſſed the ſeuenth day, *he put a ſpeciall holineſſe vpon it; and therefore hee would haue vs ſpend it only in holy things:* and ſo not intangle

Exod. 34.21.

L. Omnes Iudices C. de ſerÿs.

Iob. 1.21.

2. *Sam.* 15.26.

Zanch. in 4. *præcept.*

Iun. in Gen. 2.3

our selues with other affaires of the world at other times, which might hinder this sanctification, so not with any businesse in harvest. Besides, if the Ciuill lawes haue vpon this ground iustly forbidden all going to Stage-playes and Interludes vpon the Sabbath, *Quia ad dei cultum &c. because that whole day doth appertaine vnto, and is to be bestowed in the worship of God:* I doe not see but that by the same reason, we are as well forbidden to goe into the fields to harvest work, seeing that a man can no more doe the one than the other, and yet bestow the whole day in Gods seruice, as is required (I doe not say) by the law of God, but euen by the Imperiall lawes. And therefore that law which *Constantine* the Emperour made for the religious obseruation of the Lords day; decreeing that *vpon it for the honour of Christs resurrection, all men should rest from all worldly businesse, that they might giue themselues to prayer, and to the worship of God:* This law bound all men at all times alike, for it is generall, and giueth no dispensation for harvest, more than for any other time: (though I denie not, that when the times grew more loose, then the lawes this way were more remisse) seeing there is as great reason for men to serue God then, as well as at any other time, if not greater, as hath been sufficiently declared before.

L. fin. C. de feriis.

Sozom. lib. 1. cap. 8.

And here (that I might make an ende of this place of *Nehemiah*) (before I go any further) this may most certainlie be gathered from it; that if the *rest* of the Sabbath will not beare this *working, no not in harvest*, without the breach of it, then much lesse will it suffer the ordinarie keeping of Faires and Markets vpon that day, the buying and selling of wares, the carrying and recarrying of them: for we see how all these abuses being among them, this godlie gouernour *Nehemiah* in the wisedome of the spirit espieth them, and in the zeale of the same can in no wise winke at them: for thus it is written of him in the same place, as we haue already heard in part, vers. 15. *In those dates saw I in Iudah those that trode wine presses on the Sabbath, and I protested to them in the day that they sold victuals.* 16. *There dwelt men of Tyrus also therein,*

No faires to be kept vpon the Lords day.

Nehem. 13. 15

therein, which brought fish and all wares, and sold on the Sabbath vnto the children of Iudah, euen in Ierusalem. 19. *And when the gates began to be darke before the Sabbath, I commanded to shut the gates, and charged that they should not be opened till after the Sabbath, and some of my seruants set I at the gates, that there should be no burthen brought in on the Sabbath day.* 20. *So the chapmen and Marchants of all marchandise remained once or twise all night without Ierusalem.* 21. *And I protested among them and said vnto them, why tarrie yee all night about the wall? If yon doe it once againe, I will lay hands vpon you. From that time they came no more vpon the Sabbath.* Out of which description of their vngodlie practise in the storie, it is as cleere as the noone day, that there was a common market or *faire vpon the Sabbath*, it is set out so plainely, and in so many words: for there was *selling of all wares*, and there were both *Marchants and chapmen*, not onely within Ierusalem, but which came from other places, *to buy and sell*; but he repooueth the one and the other, and conuicteth them al of the manifest *breach of the Sabbath*, in not obseruing the *rest* of it; yea euen those that sold victuals, and those that did but *carrie things to and fro*. And so this scripture teacheth vs, that the holy *rest* of the Sabbath is so inuiolably to bee obserued, that no persons at any time may breake it, no not vnder the pretence of buying and selling then, when most may be gained either waies; no nor vnder the colour, that they doe but carrie things to bee bought or sold, no nor vnder the shew of doing that which might seeme most tolerable, as buying and selling of victuals.

Nehemiah repressed all Faires, and buying, and selling of victuals vpon the Sabbath.

All which things are so palpable and grosse a breach of that Commandement, which requireth a resting from such things, that they are not onely condemned in the iudgement of them, that haue seene most cleerely by the light of the word; but also of such as being stone blind, and therefore could not discerne them with the eye, yet were able with their hands (as it were) to feele them. For in the very depth of Poperie, it was by the authoritie of the Parliament obtained, *That all manner of Faires and Markets should vpon the Sundaies*

An. 27. Hen. 6. cap. 5.

The godly lawes of this Realme also forbid them.

Sundaies cleerely cease, and that there should not be any shewing of goods and marchandises vpon the same, vnder paine of forfeiture of all the goods aforesaid so shewed, to the Lord of the Franchise: and therefore by autheritie aforesaid power was granted vnto all such as had no daies to keepe their Faires but these; that they might keepe the same three daies before or after (they signifying the same by proclamation vnto the Countrey aforehand). And they which of old time had by speciall Commission sufficient daies before, or after, should in the manner as is aforesaid, keepe their Faires and Markets, the said Sundaies except. Where also it is worthie to bee considered, by what reasons the King, the Lords spirituall and temporall, and the whole Commons of this Realme of England, were then induced vnto this resolution, as they bee set downe at large in this statute: Namely, *they did consider* (that I might vse their owne words) *the abominable iniuries and offences done to almightie God, by the occasions of Faires and Markets vpon these daies, accustomably and miserably holden and vsed in the Realme of England: In which daies for great earthly couetousnes, the people were more willingly vexed, and in bodilie labour troubled, then in other workedaies; as in fastning, making their boothes and stalles, lifting and setting their marchandise outward and homeward; as though they had nothing in memorie the horrible defiling of their soule, in buying & selling, and so specially withdrawing themselues and their seruants from diuine seruice.* These are the words of the Statute: in which, though I am not ignorant, that they made other daies in the weeke (Saints daies as they be called) equall in this thing with the Lords day, nay preferred them before it, according to the ignorance of those times: yet it is sufficient for my purpose, that the Sundaies (so called) were not excluded, but rather with the other included in a branch of this Statute.

Yea, this law was in force here in this land long before this time; euen before the Conquest, aboue thirtie yeeres at the least, when as in the daies of *Canutus*, amongst other lawes made by a Councel of his Sages at Winchester (which as some write are yet extant) it was enacted, *Item, that Sun-*

Canutus lege 14. & 15.

day

day be kept holy: Faires, Courts, Huntings, and worldly worke on that day to be forborne. But to shut vp this matter in a word, wee doe hitherto vnderstand, that the Lord hath not only by his generall Commaundements often repeated, shewed vnto vs, that a rest vpon this day must needes bee obserued of vs; but also hath in particulars met with all these *exceptions of times and busines*, which might least of all seeme to be included within the compasse of it; that we might not measure the length and breadth of this rest, by the crooked rule of our owne imagination, (as the greatest part doe) but by the vndeceiueable line of his holy word, which is onely able to giue vs the full measure of it.

But yet if you further demaund from what things wee should rest, seeing it is agreed vpon among vs, that we must rest indeede; surely the answere partly appeareth by that which hath been alreadie spoken, and doth more fully arise from the words of the text. For first of all, seeing the principall end of resting is, that the day and time might be sanctified in the holie worship of God; as the Worde, the Sacraments, & prayer, it must of necessitie follow, that *what soeuer thing doth hinder vs from spending the time profitablie in these things, we must rest from thē.* And therfore we see that alwaies this reason is brought, why wee should rest from other things, euen that we might giue ouer our selues to Gods seruice. As when *Augustine* saith: *We are commaunded to rest vpon the Lords day from earthly businesse, that wee might bee more fit for Gods seruice.* And also in a Councell held vnder *Charles* the Great, in which many worldly things are expresly by name forbidden, *as husbandrie, keeping of Courts, dealing in marchandise, &c. This is the conclusion, His solummodo peractis, those things onely being done, quæ noscuntur, which are knowne to appertaine to the seruice of God.* So that I may say generally, as Master *Caluin* saith: *We ought to cease from those workes, which hinder the workes of God, let vs from calling vpon his name, or stay vs from exercising our selues in his holy word.* Secondarily, it may appeare by that opposition which is made betweene the workes of the sixe daies

We must rest from whatsoeuer doth hinder vs from Gods seruice.

Aug. de temp. serm. 251.

Arelat. Synod. 4 cap. 16.

Caluin vpon Deut. 5. Ser. 34.

and

and the *Rest* of the seuenth day; that whatsoeuer are the workes of their calling, wherein they are occupied in the sixe daies, from them they must rest vpon the seuenth, according as it is said: *Sixe daies shalt thou labour and doe all thy worke, but the seuenth day is the Sabbath of the Lord thy God, in it thou shalt not do any worke*; that is, any of that work which thou vsest to doe vpon the sixe daies: which is also proued by the example and patterne of Gods *Rest*, who *in sixe daies made the Heauen and the earth, the sea, and all that in them is, and rested the seuenth day*: from which time hee hath not rested from doing euery thing, for hee preserueth and gouerneth the things that hee hath made; and as *Clemens Alexandrinus* saith, *Cum bonus sit: Seeing God is good, if at any time he hath ceased to do good, he ceased also to be good: which were most horrible blasphemie to say:* but hee resteth from such workes, as he did vpon those sixe daies, namely, of making new kindes of creatures, or framing any more worlds. *As S. Augustine saith in consultation of the obiection of the Manichees against the Christians; who vnto those words of Moses in Genesis 2.3. That in the seuenth day God rested from all his worke, which he had created and made: did oppose the words of our Saviour Christ, as one contrarie to the other, wherein he saith: My Father worketh hitherto, and I worke: Requieuit ab omnibus: He rested from all his workes which he had made: so that he did no more make the world, and all things in it: yet notwithstanding he did not rest from the administration and gouernment of the world. For it is not simplie said, that he rested from all his workes, so that hee did worke no more: but that he did rest from all his workes which he had made: so that he was afterwards occupied, not in making the world, from which worke he rested, after that he had finished al things in sixe daies: but yet he worketh in gouerning of it; in which worke Christ doth signifie that he is still.* Which example of his must be our imitation, for hee rested for our sakes, to teach vs, that though we haue our seuerall callings, wherein we must be diligently occupied in the sixe daies, yet wee must rest vpon the seuenth, *and rest from those things which we vsually doe vpon the*

As from the workes of our callings.

Clemens Alex. Stromat. lib. 6.

August. contr. Adimant. cap. 2

Ioh. 5. 17.

sixe daies, by vertue of our calling, for so hee rested himselfe. For as *Zanchius* saith, *From what things wee must rest, appeareth by the opposition of the worke of the sixe daies.* *Zanch. in 4. præcept.*

Therefore, whereas one man is occupied in this thing, and another in that, and euery man hath or ought to haue some speciall businesse to attend vpon in the sixe daies; and being in an honest calling, he should labour in it diligently, that he might not eate the bread of idlenes: hee ought vpon the seuenth day, to put himselfe apart from all those affaires, and (as though they did not appertaine vnto him) to haue no dealing with them. And this is that which *Tertullian* saith, speaking of the seuenth day: *In it thou shalt not doe any worke. Quod? vtique tuum: What worke? (*saith he*) thine owne worke: Consequens enim est, vt ea opera sabbatho auferret, quæ sex diebus suprà indixerat: For it must needs follow that he should forbid those workes vpon the Sabbath day, which he had before appointed for the sixe daies, and therefore he further addeth: Tua, id est, humana & quotidiana, I say, thine owne workes are forbidden, that is, worldly and daily businesse.* So that here wee need not to descend further into particulars, or to vse many words for the opening of this matter; it doth so plainly offer it selfe vnto vs, that it may bee both seene and felt of vs; and here needeth no great capacitie for the conceiuing of this point. For if wee liue not altogether in idlenes, vnprofitably spending away the time and our selues, and be as it were an heauie and vnprofitable burthen vpon the earth (whereof there be too many in the world, and it is one of the greatest sinnes of our time) if (I say) we can but tell what is our daily businesse, and wherein we are or should be occupied; euen these *are the things that be meant* in this commandement, that *wee should rest from.* But here wee had neede rather of a good conscience, that might moue vs in the feare of God, and in a carefull obedience to his commandements, to enter into this rest, which wee haue seene so many waies commended vnto vs: and euery one must examine his owne proper workes, and so he shall easily discerne, what be the very speciall things, *Tertul. aduers. Marcion. lib. 3.*

from

from which he must rest vpon this day, as though they did not belong vnto him at all. Thus shall the *labourer* perceiue, that vpon this day *he must rest from his daies labour*, whether it be digging or thrashing, or hedging, or any thing else: and the *Artificer from his daily craft and trade* of making such things as be incident to his calling; and *the husbandmen from sowing and tilling and manuring* the earth, and gathering the fruites of it, and such like: *yea, euen in the time of harueſt*, as we haue seene, Exod. 34.

As the labourer, Artificer, husbandman.

To this ende besides that that hath been alleaged heretofore for this purpose; I may put you in minde of one of those worthie Lawes, which *Charles* the Emperor deliuered vnto his visiters, whom he sent with his authority to reforme the Church. *Item, we decree, that (as God hath commanded) no seruile worke bee taken in hand, on the Lords day; as also the Prince my father of blessed memory gaue charge, by his Synodall edict; to wit, no kinde of husbandrie, neither cutting of vines, nor tilling the ground, neither reaping, nor mowing, nor hedging, neither stubbing or felling of trees, nor digging in rockes, nor building, nor gardening, nor hunting: The women likewise to forbeare all Mannall worke, as weauing, sowing, embroydring, kemming of woll, dressing of flaxe, shearing of sheape, and washing of clothes, &c.* The Merchant and chapman must rest *from buying and selling of wares, and making of bargaines* vpon this day; yea euen from buying of victuals, fish or flesh, meate, bread, or drinke: for the sixe daies are giuen them to make their prouision in, as it hath been already declared vnto vs, out of *Nehemiah* 13. And where as this abuse was common among the Iewes, in the time of their captiuitie, by reason of the great ignorance that was then, and because they were mingled with the Heathen: after their returne vnder *Nehemiah*, when things began to bee reformed, they bound themselues by couenant, to redresse this fault also: for this was one article in the couenant: *That if the people of the land brought ware on the Sabbath, or any victuals to sell, that they would not take it of them on the Sabbath, and on the holie daies.* And Master *Wolphius* verie excellentlie

Centur. 8. Eccles. histor. c. 6.

No buying and selling vpon the Sabbath day.

Nehem. 10. 31.

vpon

vpon this place: *Iis vtuntur verbis, They vse such wordes as doe somewhat declare, that this custome had beene among them, that if other forraine people, who had no conscience of the sabbath, had brought any corne or wares vpon the sabbaths, they preferring their owne commodity and lusts before the obseruation of the sabbath, they did not sticke to buy all that of them, whatsoeuer it was. By what meanes both the religious obseruation of the Sabbath, and the number of them that offered sacrifices and heard the word of God, was greatly decayed, because they were occupied about other things. And whereas they speake of the people of the land, thereby meaning other nations, they secretly preuent their obiection: who might replie, that the strangers in no case were to be tied vnto the Lawes of the Iewes, and that this delay was to their hinderance, if they might not be ridde of their wares before the day following: and that many of them did offend of ignorance, and that if they should bee thus hindered, it would com to passe in time, that they would bring nothing, and by that meanes, the Citie should want victuals, and things necessary:* all which did carrie with it a very probable shew of reason: *Nehemias aliam rationem init: Nehemias, hee taketh another course, and sheweth that the ancient lawes of our forefathers, yea of God and for religion, ought to be so esteemed of vs, that we should not suffer them to be broken for any strangers sake.* And the same *Wolphius* doth further adde, *That this people doth promise that in the reuiuing of this law, they would doe after this manner, vt si peregrini mercatores, that if the Marchants that were strangers should bring any marchandise thither, without their priuitie, or against their will; that notwithstanding it should be vnlawfull for any of the Citizens of Ierusalē to buy of of them: whereby they did hope in time it would come to passe, that the Marchants (will they nill they) should giue ouer bringing to sell, when they should perceiue, there were no buiers at all.* And truly, as if there were no receiuers, there would bee no theeues; so if there were no buyers on the Lordes day, the sellers would soone shut vp their shopwindowes. Let all that haue offended this way repent and amend by the example of this people. *Wolph. lib. 3. in Nehem. 10.*

And

And wee may further vnderstand, how these things by many excellent lawes in sundrie places haue been condemned, and namely those that were made vnder *Charles* the fourth, about the yeere 1313. when as one saith, *Ne in Dominicis diebus publica mercata exerceantur: Wee forbid that publike marchandise should be vsed on the Lords day.* And another: *Item interdicitur, ne mercata vsquam fiant die Dominica: Also it is forbidde that trading of merchants should be vsed any where vpon the Lords day.* And again, *Ne diebus Dominicis secundùm Domini præceptũ quilibet mercata exerceat: It is forbidden according to the Lords cõmandemẽt, that any mã should vse buying and selling vpon the Lords day.* Where we see, it is not only forbidden to al men and in all places, but they say also, it is according to the commaundement of the Lord. Now, though we bee not come thus farre, yet it were much better then it is, if in all places that were practised, which they are bound vnto, namely, *That no Inholder or Alehouse-keeper should vse to sell meate or drinke in the time of Common prayer, preaching or reading of the Scriptures.* The *Carrier* must cease *to carrie and recarrie* things bought and sold from place to place, as appeareth in the same chapter, where hee chargeth them, that *in doing of these things they did breake the Sabbath*, or not obserue the *Rest*. The Prophet *Ieremie* complaines of this in his time, and speaketh against it as a breach of the sabbath. *Take heede to your soules, and beare no burden on the Sabbath day, nor bring it in by the gates of Ierusalem, neither carry forth burdens out of your houses on the Sabbath day, as I commanded your fathers*: where he willeth them to leaue carrying, that they might sanctifie the sabbath; thereby insinuating, that they cannot stand together, but the one must needes bee taken away, that the other might be established. And Master *Caluin* vpon this place saith, *It appeareth, that they were growne to great boldnes, when they did so openly breake the Sabbath*: thereby declaring his iudgement, that open carriages doe bewray an open contempt of the Sabbath. And therefore it were to be wished, that there were more true feare of God in those common

Arelate. Synod. 4. cap. 16. Turonens. Synod. 3. cap. 40. Rhemens. Synod. cap. 35.

Inholders and Alehouse-keepers.

Queenes Iniunct. art. 34.

No common carriers should trauaile vpon the Lords day.

Iere. 17. 21. 22.

Caluin. in hunc locum.

Carriers,

Carriers (who vſually all the yeere long trauaile vpon this day) which might reſtraine them from ſo great an abuſe. Which becauſe it is not, and that this euill hath ſpread it ſelf ouer the whole land, ſo that in all places almoſt they come home vpon that day continually, eſpecially in ſome time of the yeere; we are to pray vnto God, that hee may put it into the mindes of our gouernours, that by a common conſent at this Parliament or ſome other the lawes of the realme might compell them to change their courſe; and ſo all of them might ſet out, or returne home one day ſooner or later: which change ſhould then ſeeme ſo much the leſſe ſtrange vnto men, whē it ſhould be thus publikely knowne, and openly receiued of all men vnder ſome great puniſhment: and better were it for men to be diſappointed in the meane ſeaſon of their carriages for a little while, than Gods holy Sabbath ſhould be thus openly polluted to the griefe and offence of a great number, and that continually. And leſt that men ſhould thinke this to be a matter impoſſible, and ſo not once attempt it: let them conſider what great abuſes in our time haue been ſuppreſſed by the bleſſed endeuours of our worthie Gouernors: As that moſt miſerable & Roguiſh life of many hundreds in this land, which by continuance of time, and for want of good lawes & the due execution of the ſame, had gotten a ſtrong head: how graciouſly and how ſpeedilie was it ouerthrowne, after that it was vndertaken by men of wiſedome and conſcience, to the glory of God, and the comfort of many? who before by them were not onely kept from true liberalitie, but were many times in feare of this brutiſh generation, who liued neither vnder any Miniſtrie, nor any Magiſtracie: and therfore as they were dangerous to the ſtate, ſo they were moſt peſtiferous to the Church, many of them being not ſo much as baptiſed, as wee ſuppoſe, being borne in corners, and then fleeing away. *But bleſſed be God, and bleſſed be they,* (as *Dauid* ſaith to *Abigail*) for ſo worthy a worke. Let their experiēce of that incourage them to take in hand this. Not onely in theſe kinde of men, but in any other all ordinary

Which is too common an abuſe in our time.

1. Sam. 25. 32.

All trauellers, as drouers, packmen, &c. must then rest.

and vsuall trauailing vpon this day is to bee condemned, and in no case lawfull: as in petie chapmen, commonly so called, and those that frequent Markets, in Drouers, and such like; and therfore they also must wholly surcease from it: but if it be extraordinarie and necessarie (as sometimes it falleth out with Physitions and Lawyers and others) then according to the necessitie it is more or lesse permitted. We see that some Papists will not stirre out of their doores vpon some of their Saints daies, which condemneth vs for the want of loue and reuerence to Gods holy day: and sheweth also that the religion deuised by man findeth better intertainment, and a further practise, than that which was ordained by God. If any man obiect the losse of his liuing, or the hindrance of his gaine, if he should not trauaile on this day, I oppose vnto that the losse of Gods glorie, and the hindrance of their owne saluation. And that with these interrogatories: Whether the miserable pelfe of man should not giue place to the immortall glorie of God? and these worldly goods to the inheritance of the kingdome of heauen? And besides, experience confirmeth the truth, set down by Gods spirit, *that in vaine men rise early, and so late take their rest, in vaine they build,* and take long iournies, & great paines, when the Lord denieth his blessing: for it is *the blessing of God that maketh rich,* as *Salomon* saith: and wee must remember that it is not our owne hands, but *God that giueth vs power to get substance,* as *Moses* putteth the Israelites in minde of it. For who is it but the Lord that so disposeth of mens waies, that some making conscience of the Sabbath, are in their iournies better prospered in one day, and in their affaires more furthered in one houre, than many others cõtemning the ordinance of God, are in many houres, and many daies? It is he that directeth men to be prouident in their sales and barganings, and that besotteth and infatuateth others: who also sendeth to some man more chapmen in one houre, than another man hath in an whole day. Men ascribe this to chance, and so they often by the iust iudgement of God receiue a blanke: that is, trusting to the blind

An obiection answered.

Psal. 127. 1. 2.

Prouer. 10. 22.

Deut. 8. 18.

See Master *Greenham* vpõ the Sabbath.

blind world, they receiue not so much gaine as will acquite their charges. Can men trauaile day and night, by sea and by land, and that for a thing transitorie, and will they reach out no houres, nor straine themselues one whit for the defence of Gods worship? Are they not afraide of theeues, when for their worldly affections they can trauaile early and late? and doe they falsely pretend the feare of theeues, if they should inlarge their iournies for the keeping of a good conscience, euen the seruing of God, and keeping of his holy Sabbath? But to stop their mouth in one word; what if by these meanes they should gaine neuer so much, and so were rich in policie, but poore in Gods displeasure? what though the bagge be heauie, and the conscience troubled? what if they be rich with men, and poore with God? what if they winne the whole world, and lose their owne soules? *Matth.16.26.*

The *Schoolemaster* must rest from *teaching*, and the *Scholler* from *studying the liberall Artes and humane Sciences*, as those which are his peculiar labor in the fixe daies (and as it were) his daily worke. The *Lawyer* and the *Client* whether *plaintiffe or defendant*, must vpon this day *giue ouer their suites and their pleading*; and not onely rest from *going to Westminster Hall*, but also from *studying the case, reading of euidences* and such like, as themselues best of all doe know; and their *Clerkes* also *from writing of the same*. For the same constitutions that bind them from publike pleading, whereof there are many (as themselues may know) the reason vpon which they are grounded, and which in them is alleaged being drawne from the word of God, and containing in it the equitie of this Commandement, doth restraine these also; because they must needs hinder them from the seruice of God, either altogether or in a great part, in which wholly with all possible fruite, wee should be occupied vpon this day. The lawes of the Christian Emperours, *Leo* and *Anton.* doe very particularly meete with them in this case: *Dominicum itaq; diem: Therefore we decree, that the Lords day should be honoured and reuerently esteemed; and*

Schoolmaster and Schollers.

The Lawyer and Client.

Leg. final. C. de feriis.

therefore let it be free from all executions; let no man then bee troubled with any ſummons; let no man bee compelled to bring foorth his ſuretie; let the Apparitor or Sergeant hold his peace; let there be no aduocates; let not the dreadfull voice of the Cryer be heard. According to which holeſome law it were to bee wiſhed that all Bailiefs, Sergeants, Apparitors, & Sumners, might be reſtrained frō executing their offices, & following of their trades vpon ẏ day: whereby it might come to paſſe that no Writs ſhould then be ſerued vpon any man, nor any Summons or Citations into any Court Ciuill or Eccleſiaſticall; as too commonly they are, euen as ſoone as a man is out of the Church doores, if not before. By which meanes it falleth out, not onely that ſuch officers trudge vp and downe the countrie, and neglect their owne pariſh Church, neither are they at any other, (as for the moſt part ſuch kinde of men thinke themſelues lawleſſe) for they are lurking about ſome mans houſe, to ſpie when he ſhould come to the Church, that preſently they might haue him by the backe: or elſe if he be gone before they come, they lie vnder ſome hedge, to meete with him in the way homeward: for in the Church they dare not be ſeene, leſt they ſhould be auoided. And other men are in feare of them, and ſo to eſcape their hands, tarrie at home by conſtraint, when willingly they would be at the Church. Wherein their croſſe is ſo much the greater, that hauing with heauie hearts kept within the doores all the weeke long, they are depriued alſo of this great benefit and comfort, that vpon the Lords day they cannot come to the houſe of God with the reſt of his people. Which what an intollerable griefe it ought to be to a Chriſtian ſoule, appeareth by the pitifull complaint that *Dauid* maketh, when for feare of the cruell rage of *Saul*, he was conſtrained to eſtrange himſelfe from the place of Gods worſhip, ſaying, *As the Hart brayeth for the riuers of water, ſo panteth my ſoule after thee, O God. My ſoule thirſteth for God, euen for the liuing God. When ſhall I come and appeare before the preſence of God?* And againe in another Pſalm: *O Lord of hoſtes, how amiable are thy Tabernacles! my*

The Bailiefe, Sergeant, and Apparitor.

Pſal. 42. 1.

Pſal. 84. 1.

ſoule

soule longeth, yea and fainteth for the courts of the Lord: 4. *Blessed are they that dwell in thine house.* 10. *For a day in thy courts is better than a thousand otherwhere: I had rather be a doorekeeper in the house of my God, than to dwell in the Tabernacles of wickednes.* For the relieſe and comfort of which God did prouide, ỳ *the cities of refuge should be there where the Leuites did dwell*; that the malefactor might not be hindred in Gods seruice: but that euen, when the pursuer of blood did follow him most earnestly, he might not for feare of him be constrained to absent himselfe from the publike assemblies, but might safely come and goe to the Synagogues with the rest of their brethren. *Iehosh.* 21. *vers.* 13. 21.

The Physition must leaue off the reading of *Galene* and *Hippocrates*, and rest from the *studying of the Anatomie*, the *diseases*, the *simples* and *compounds*. For of all such as vpon this day leaue the excellencie of Gods word, and the studie thereof, and attend vpon humane Artes, which in comparison of this are as low as may be; there hath been iust complaint made long ago: *Descendunt hodie nonnulli: Vpon this day many come downe from the height of Gods Word, vnto the which they should ascend, Et legendo Dialecticos, Rhetores, Poetas gentilium adexercendum ingenium terrestre, quasi ad fabros Philistim pro exacuendis siluestris siue ruralis culturæ ferramentis, inermes, hoc est, spirituali scientia priuati, conueniunt: And by reading of Logicians, Rhetoricians, and Poets of the Gentiles, for the exercising of their earthly wit, they as it were come to the Smithes of the Philistims, to sharpen their countrie tooles for husbandrie, being spoyled of their weapons; that is, being void of spirituall vnderstanding.* Where he sheweth, that as it was a very base thing, and a token of their slaueric, for the Iewes to goe from the high countrie of Iudea to the Philistims, for the sharpning of their tooles: so it is too vnseemly a thing for Christians vpon the Lords day to leaue the excellent studie of the Scriptures, for any humane science whatsoeuer; which is lower than this, without all degree of comparison: and that therein indeede they shew themselues voide of heauenly wisedome. The Physitions. *Beda in lib. 2. cap. 8. in Sam.*

The Iusticer & Iudge must *rest from sitting vpon the bench* Iudges, and

Not that these things were simply forbidden, but at this time of the affliction of others, he thought it meete for himselfe to abstaine from his lawfull pleasures. According to the doctrine of the Prophet, who findeth fault with the licentiousnes of his time, in ỹ men did not weigh these circumstances, and so gaue themselues to all kinde of lawfull delights, though the Church then was in great affliction: when he saith, *They lie vpon beds of Iuorie, and stretch themselues vpon their beds, and eate the lambes of the flocke, and the calues out of the stall: They sing to the sound of the violl: they inuent to themselues instruments of musicke like Dauid. They drinke wine in boules, and annoynt themselues with the chiefe oyntments: But no man is sorie for the affliction of Ioseph. Therfore now shall they goe captiue with the first that goe captiue, and the sorrow of them that stretched themselues is at hand.* Therefore as no reasonable man will say, this or that is lawfull in it owne nature, therefore euery man may doe it; and euery where; and at all times: so it is no good reason to say, God hath commanded vs to doe these things, therefore why should wee rest from them vpon this day? vnlesse wee can shew, that vpon that day also hee hath commaunded them: but let vs rather say, as the truth is, The Lord hath commanded vs to doe these things vpon the sixe dayes, therefore, we must rest from them vpon the seuenth. And in so doing our purpose is not to perswade men to idlenes, and to doe nothing; neither is it the meaning of the cõmandement; but to rest from those workes of our owne, that are forbidden, that we might wholy and without all lette be occupied, about those workes of God, which hee hath prescribed; as shall hereafter more euidently appeare vnto vs.

Amos 6.4.

But that we might yet more deepely consider of this, and be more fullie perswaded, that the Lord would haue this generall rest, from euery thing, so carefully obserued, and that no kinde of worke should be done by any: besides the first and generall commandement of resting, that wee haue seene, he more particularlie *forbiddeth all estates* and degrees

of

of men, as well the principall as the accessorie, and helpes all manner of worke; and not onely them, but all other creatures, which are most fit for it, and whose labour man might be most readie to abuse, for the breaking and interrupting of this rest: as it appeareth in the wordes following as they are set downe in the 10. verse of this 20. chapter of Exodus. *In it thou shalt not doe any worke, thou, nor thy sonne, nor thy daughter, thy manseruant, nor thy maid, nor thy beast, nor thy stranger, which is within thy gates.* And is repeated againe, Deut. 5. 14. in as many or more words. *Thou shalt not doe any work therein, thou, nor thy son, nor thy daughter, nor thy manseruant, nor thy maide, nor thine oxe, nor thine asse, neither any of thy cattell, nor thy stranger that is within thy gates, that thy manseruant, and thy maidseruant may rest as well as thou.* In which places we doe see, that there is none of any *calling* or estate whatsoeuer, nor of any *kinde*, or *sexe*, or *age*, that may be exempted from this *rest*; but that particularlie, and by name *all gouernors*, both in the familie and Common-wealth; and all *vnder gouernment*, are charged with it, whether it be *father* or *child*, *sonne* or *daughter*, *master* or *seruant*, *man* or *maide*, *magistrate* or *people*, *freedemson* or *borne without the liberties*; euen to the *stranger*, and so many as bee within their gates; that is within the compasse of their iurisdiction and gouernement; yea and the very *beastes* themselues, whereof some are named, as the *Oxe* and the *Asse*, which are the chiefe, and were most vsually occupied among the Iewes; and therefore *no worke* is to be done any where, seeing there is none to doe it: for euery one is by name expressely forbidden without the exception of any person, or creature.

All degrees of men, both high and low, are commanded to rest vpon the Lords day.

Therefore concerning these particulars more fullie, wee may perceiue, that the *magistrate and gouernour* in authoritie (how high soeuer) cannot take any priuiledge vnto himselfe, whereby he might bee occupied about worldly busines, when other men should rest from them. For the Lord beginneth with them first, saying: *Thou, euen thou that art a father, a master, a gouernour, and hast any within thy gouernment, and vnder thy hand (as it were within thy gates)*: For as

As the Magistrate and gouernour.

Zanchius

commanded to rest from those workes, whereby those things that pertaine to the sanctifying of the Sabbath, are hindred, or interrupted.

Yet these workes of mens callings are in themselues, good, necessarie, and lawful, but not vpon this day.

So that when we doe forbid men all worldly trauell and labour vpon the Lords day, as the thinges from which God their creator would haue them *rest*, according to the plaine words of his Commandement; we doe not find fault with such works; wee doe not condemne the things; wee iudge them not to be wicked and vngodly; but we confesse with all humilitie, as becommeth vs, that they bee lawfull, commodious and necessarie; and we will ascribe as much vnto them, as themselues can iustly challenge; but we say, at this time, and vpon this day, they are vnnecessary, vnfruitfull, and vnlawfull; because the Lord hath forbidden them, that other things might then bee done; weereby the day might be sanctified.

The circumstãces of time, place, &c. change the nature of our actions.

Neither must it seeme strange vnto vs, that the time should thus change and alter the nature and qualitie of things, making that vnlawfull which was lawfull before: for so we see it is in all other circumstances of *places, persons and ends*: according to the diuersitie of which, one and the same thing, is not onely diuerse from, but also cleane contrarie to it selfe. Many things are commendable in the Magistrate, and doe deserue great praise, as the *cutting off of the malefactor*, that so sinne might be taken away, seeing he *beareth not the sword in vaine*; which if a priuate man should but attempt, it were a thing intollerable and most seuerely to be punished, as our Sauiour Christ saith, *All that take the sword, shall perish with the sword.* So in other thinges wee know, that *to giue almes*, is a sacrifice, that the Lord is well pleased with, in so much that he accounteth all that we giue to the poore, as lent to himselfe, and he promiseth to repay it vs in the greatest time of our neede, according to the wordes of *Salomon*: *hee that hath mercy vpon the poore, lendeth vnto the Lord: and the Lord wil recompense him that which he hath giuen*: but to giue it before men, that we might bee seene of them doth so defile and staine this most excellent

1. Example. *Rom.* 13. 4.

Matth. 26. 52.

2. Example.

Prou. 19. 17.

vertue,

vertue, & as it were change the nature of it, as that it hath no promise of reward frō God at al, nay it is plainly forbidden of him: As our Sauiour Christ saith in the Gospell: *Take heed that ye giue not your almes before men, to be seene of them, or else ye shall haue no reward of your father, which is in heauen.* Matth 6.1. For men to *sleepe* in their houses vpon their beds, or otherwise to take their naturall rest is allowable; and that without the which they cannot continue: but to *sleepe* in the Church, and in the time of diuine seruice, and ministery of the word, sacraments and prayer, is not only forbidden, but hath been most seuerely punished: as wee reade in the Acts of the Apostles, whē *at Troas vpon the first day of the week* (which is the Lords day) *the disciples being come together to break bread* (that is to receiue ỹ Sacrament of the Lords supper) *Paul preached vnto them, readie to depart on the morrow, and continued his preaching vnto midnight. And there sat in a window a certaine young man, named Eutychus, fallen into a deep sleepe: and as Paul was long preaching, hee ouercome with sleepe, fell downe from the third loft, and was taken vp dead:* Euen so that worke, which is not onely permitted, but also commanded vpon the sixe daies, and which might not bee left vndone; yet is altogether forbidden on the seuenth day as vnlawfull, and that with the denouncing of most fearefull punishments vpon them that will not obey, as wee haue seene heretofore *in the gathering of Manna, building the Tabernacle, buying of victuals and selling.* And this circumstance of the time well obserued by *Vriah* the Hittite, one of the *worthie Captaines of Dauid*, after his returne from the warre, made him *to sleepe at the doore of the Kings palace, with all the seruants of his Lord, and not to goe downe to his owne house*; though *Dauid* before hand had willed him so to doe: for when it came to the Kings hearing, that hee did otherwise than he had commanded him, he thus defended himselfe: *The Arke, and Israel, and Iudah dwell in Tents: and my Lord Ioab, and the seruants of my Lord abide in the open fields: shall I then go into my house, to eate and drinke, and lie with my wife? by thy life, and by the life of thy soule, I will not doe this thing.*

Act.20.7. 9. 3. Example. 4. Example. Exod.16.28. & 31.15. Nehem.13.17. 1.Chron.11.41 2.Sam.11.9. 11.

Not-

and place of Iustice, iudicially examining and determining of causes, betweene partie and partie, about *matters for the preseruation of the peace*, and otherwise: and also from *examining of causes more particularly at home*; reseruing the malefactors rather to some other day in the weeke: neither ought they *to sit vpon Commissions*, or bee occupied in such like, as doe iustly belong to their offices. Saith Master *Calvin*: *Though it were lawfull to defend a man from wronge, and to helpe him that was wronged, if any man should violently set vpon his neighbour on the Lords day, because present necessitie would not suffer it to be delayed, Audire duos litigantes Iudicibus fas non fuit: Yet it was not lawfull for the Iudges to heare the controuersies of men pleading before them.* And generally in one word, (that I might not stand vpon the particulars which are infinite) euery man in his seuerall roome, place, or calling, high or low, bond or free, old or yong, ruler or ruled, one and other, euen from him that sitteth vpon the throne to the maid seruant that is at the Mil, and the captiue that is in prison, must *rest from their ordinarie works*; which are vpon other daies not onely lawfull and commendable, but also necessary; yet vpon this day are so wholly to bee left, that they can in no wise agree with it, no more then light agreeth with darknes, and resting with working. For as *Zanchius* saith, *From what things wee ought to rest, appeareth not onely by the opposition of the words of the sixe daies: but by the Hebrue word* תעבד, *which is translated, thou shalt labour: but it doth properly signifie to serue, or to labour as a seruant: for he speaketh of those outward works, which appertaine to the sustentation of this present life; when he saith sixe daies shalt thou labour: and this is more cleerely set downe in the booke of Leuiticus*, (where he speaketh of sundrie kindes of Sabbaths) *and of the obseruation of them: and doth not simply say, Thou shalt doe no worke, but no seruile worke. Moreouer, the word* מלאכה, *translated worke, doth not generally signifie all kinde of worke, but that worke which is taken in hand to get riches: for such kinde of workes are properly seruile, or belonging vnto seruants. For manseruants and maidseruants doe not worke but for reward*

Calvin. in Exod. 20. 8.

Exod. 11. 5. & 12. 29.

Zanch. in 4. precept.

Leuit. 23. 7.

ward and gaine: and not for the profit and glorie of their maſters, whom they ſerue, as children doe, when they ſerue their parents. Vnto theſe adde another interpretation out of the ſame text of this Commandement, namely of the Pronoune, Thy: Sixe daies ſhalt thou labour, and doe all thy worke: where hee calleth that our worke which we doe for our owne ſakes, and for our owne profit and gaine: and this is the propertie of a ſeruant, thus to worke for himſelfe. Therefore theſe ſeruile workes, which are done for gaine, and belong vnto this world, and therefore are our owne workes, he giueth libertie to doe them vpon the ſixe daies: and doth forbid that they ſhould be done vpon the ſeuenth day, that is, vpon the Sabbath day. For when he ſaith thus of that day: Thou ſhalt doe no manner of worke in it: he doth not abſolutely forbid all kind of worke, but all that kinde of worke, that we haue ſpoken of before. By all which it doth moſt euidently appeare, that in this commandement of the Sabbath, beſides thoſe works which are ſeruile, and therfore our own: no other worke at all is forbidden, as thoſe which are done to the glorie of God, and to the good and ſaluation of our neighbours. And therefore, when it is ſaid, The ſeuenth day is the Sabbath, &c. in it thou ſhalt not doe any of thy worke; he doth not ſimply commaund that a man ſhould reſt, but reſt from ſeruile worke, of which he had ſpoken before in theſe words, Sixe daies ſhalt thou labour &c. And then hee reckoning vp the particulars, that are forbidden in this Commandement, he ſaith, *Mercaturam exercere &c. To vſe merchandiſe, to open the ſhopwindowes, to ſell, to buy, and ſuch like things in the citie: and at home, to ſpin, to ſow, to weaue, to waſh, to dreſſe vp houſes, &c. which things belong vnto the profit and commoditie of this life.* And thus we ſee generally from what things wee ought to reſt vpon the Sabbath day, and for what cauſe; not that theſe things are euill in their owne nature, but becauſe they are not fit and conuenient for this time. For as *Coemnitius* ſaith, *Pars quædam eſt Iudaici fermenti: It is a peece of the leauen of the Iewes, too preciſely to forbid out ward works vpon the holie daies, when they doe not hinder the publike miniſterie, or the exerciſes of keeping holie the Sabbath. But wee are rigbtly and worthely* Chemnit. Examen. cap. de diebus feſtus.

Zanch. in 4. præcept.

Zanchius saith, *Datur inprimis &c. The commandement is giuen chiefly and principally vnto euery master and gouernour of a familie, as those that should afterwards giue the same to be kept of their whole familie.* And a little after he addeth, *That the Lord doth shew, of whom he would haue the Sabbath sanctified, when he speaketh vnto euery master of an house: and saith, Thou, and thy sonne, &c. So the meaning is, that he would haue indeed the whole Church come together to sanctifie the Sabbath, in so much, that he would haue also the cattell to rest, lest that by the meanes of them any should be drawne away from the worship of God. But yet he would haue the gouernours of families to to bee procurers vnto their whole families, that they may come vnto the assemblie of the faithfull to sanctifie the holy day. So that here is a commandement giuen vnto masters to call their seruants together to worship God; euery gouernour of a familie may and ought to compell those of his household vnto the outward worship of God. For hee doth not say, Remember that thou doe keepe holy the Sabbath day, and thou shalt admonish thy son and thy daughter, that they keepe it holy also: hē doth not say so: but remember that thou doest keepe it holy, and that all thine doe keepe it holy likewise. Therefore euery master of an household must haue a care, that they bring their household to the publike assemblies, and so sanctifie the Sabbath with others. He would haue none excluded from the sanctification of the Sabbath, because that both seruants and masters; as well children as parents; and the strangers as well as those that are borne at home, are bound vnto the Lord, and are made for his worship and seruice.* And here though he nameth onely the gouernours of families, yet by a figure *Synecdoche*, he includeth the Magistrate; and therefore here secretly he doth teach, what care he should haue also, that his subiects should sanctifie the Sabbath as well as himselfe. Therefore as the gouernour may not pretend his authoritie for excuse, as though hee might escape by that; no more may the inferiour, his subiection, as though that should hide him; seeing the Lord who is gouernour of both, speaketh vnto both, and nameth both, whether hee bee *sonne or daughter, manser-*

And all that be in subiection.

uant

uant or maidseruant, bond or free, borne at home, or a stranger, as it is in the words of the text. And there is great reason of this, if we consider the subiects themselues, and especially the seruants, whose condition were intolerable, and not to be borne; if when they haue for many daies beene wearied with continuall labour, they should not haue some good time to rest in, and the Lord in his wisedome hath appointed one whole day in seuen, and therefore no lesse can be giuen. As seruants especially.

And *seeing* that *the rest* was made for man (that is, appointed for the benefit and commoditie of man) there can be no shew of reason that they should want it, who do stand in most neede of the benefite of it; but because it is most commodious vnto seruants, it ought especially to bee affoorded vnto them. And therefore Exod. 23. where this law is repeated, he bringeth this reason: *That the sonne, and thy mayd, and the stranger should rest, namely, that he might bee refreshed thereby, and as it were take his breath*, as the word doth import, and is so translated by the most skilfull in that tongue. And in Deut. when *Moses* woul perswade the gouernours, willingly to bestow vpon their seruants this benefit of rest, he willeth them to remember the heauie bondage of Egypt, in the which they had no rest, that by their owne experience they might confesse, that it was equall and iust before God and men, that the wearied seruants should haue rest; saying, *The seuenth day is the Sabbath of the Lord thy God: thou shalt not doe any worke therein, thou, nor thy sonne, nor thy daughter, nor thy manseruant, nor thy maide, nor thine oxe, nor thine asse, nor any of thy cattel, nor the stranger that is within thy gates, that thy manseruant, and thy maide may rest as well as thou. For remember that thou was a seruant in the land of Ægypt; and that the Lord thy God brought thee out thence, by a mighty hand, and a stretched out arme: therefore the Lord thy God commanded thee to obserue the Sabbath.* Master *Caluin* vpon this place saith: *Let thy seruant rest, and why? For thou wast sometime in bondage: the time hath beene that thou couldest haue wished that one had giuen thee some rest, and release from*

Mark. 2. 27.

Exod. 23. 12.

Arias Mont. Vatabl. Tremel.

Deut. 5. 14. 15.

Caluin vpon Deut. 5. *Ser.* 35.

from thy labours, thou oughtest then to vse such gentlenes towards them which are vnder thy hand: If thou wert in bondage wouldest thou not that one should giue thee some release? Wouldest thou alwaies be oppressed with labour and trauaile? Surely by thy good will thou wouldest not: it behoueth then that thou beare also with others.

And how full of discomfort and continuall miserie should their liues be, if this comfortable refreshing, common vnto all the creatures, euen to the oxe and the asse, should be denied vnto them? Moreouer, if the masters doe but looke to their owne priuate gaine, they may be induced to shew this mercie vnto their seruants, that thereby they might be more inabled vnto all new duetics of their calling the weeke following; hauing thereby renewed their strength, which otherwise would haue decayed: which when it is not in that conuenient measure extended towards them, that the Lord requireth, some of them fall into sicknesse, others into great weakenes, and manifold aches, and lamenes in their limmes, or haue their bodies consumed, and their blood dried vp, before the naturall terme of their life be expired: wherein besides the crueltie offered vnto their persons, they do wrong vnto themselues, that they cannot inioy their labours so long and with so great profite, as otherwise no doubt they might doe. And this is that which Master *Caluin* in the same place obserueth: *When you shall haue this consideration* (namely, of dealing thus mercifully with your seruants) *then shall you knowe, that this day shall further serue you for some earthly profite and commoditie, albeit in the meane time, this is not that you ought to seeke after. To speake in a word, our Lord in this place declareth vnto vs that, which in like manner hath been pronounced by Iesus Christ: that when wee shall seeke the kingdom of God, all other things shall be cast vpon vs.*

Reasons to perswade masters to giue rest to their seruants vpon the Sabbath day.

Caluin, ibid.

Matth. 6. 33.

Daneus Ethic. Christ. lib. 2. cap. 10.

For as *Daneus* saith, *Ad Laborandum promptiores &c. Seruants are more forward to their worke, and more cheerefull in it, when they vnderstand and know that there is some day of rest reserued and appointed for them.* And so to let seruants haue

that

that rest, as at other times, so most of all vpon the Lords day, that is meete and conuenient, shall not onely not hinder their masters busines, but greatly further the same: and therefore if they had no regard vnto them, yet they should be willing to grant it vnto them, euen for their owne profits sake.

But last of all and especially, if we looke into that which is the chiefest, namely, the honour and seruice of God in sanctifying the Sabbath, we ought to be most willing to do it: which he as straightly requireth at the hands of the seruants, as of the masters: seeing *there is no respect of persons before him, neither Grecian, nor Iew, circũcision, nor vncircumcision, Barbarian, Scythian, bond or free: For he that is called in the Lord being a seruant, is the Lords freeman. Likewise also he that is called being free, is Christs seruant.* Therfore that they might serue their high Lord, and heauenly Master, who is aboue all, and Lord ouer all, vpon the seuenth day, as they haue serued their earthly masters vpon the sixe; wee must needes confesse that they also ought to rest from those workes of their calling, which otherwise would hinder them in it, or altogether keep them from it; vnlesse besides the hindrance of their saluation, we would set our selues against the glorie of God, to our endlesse confusion, whilest we hinder them from doing that seruice, that he requireth of them, seeing because of our busines they can in no wise performe it vnto him. And therefore *Danæus* in the aboue named place saith againe, *Cum sint serui &c. Seeing that seruants are a part of the people of God, they ought not to want the exercises of religion.*

Ephes. 6. 9. Coloss. 3. 11. 1. Cor. 7. 22. Dan. ibid.

The like is to be said in some part of the *beasts, as the oxe, and the asse,* or any other cattell, as we haue alreadie heard it, Deut. 5. 14. that they also might haue the benefit of rest, which they cannot want; that so they might more commodiously bee preserued for the vse of man, for the which purpose they were made in the beginning, and which is the very end of this rest: And therefore it is said of them also: *In the seuenth day thou shalt rest, that thine oxe and thine asse* Exod 23. 12.

The cattell must rest vpon this day.

may

Lyra in Exod. 20.

may rest and be refreshed. And *Lyra* speaking of these words of the commandement, *Iumentum &c.* saith, *That it was not lawfull for them to let out, or to lend any of their cattell vnto any to doe their worke, but it was suffered quietly to rest, and to be refreshed with conuenient ease.* But chiefly and aboue all, this was commanded vnto thē, that thereby (as by a sure bond) themselues might bee kept vnder obedience of this rest, whom it did most of all concerne; when they did see, that *the beasts* themselues might not breake beyond the libertie of it; of whom notwithstanding the Lord had a lesse principall regard, but as they might be seruiceable vnto men in this behalfe. Euen as Master *Caluin* doth very plainly lay it forth, intreating of this matter: *This was to the end the Iewes, seeing the stables closed vp, should bee put in minde to say: God setteth here before our eyes this signe, euen in the bruite beasts; and this is to the end that wee on our part should be the better kept and holden in his seruice. Thus it behoued the Iewes deeply to weigh euen in the bruite beasts this visible signe, which was giuen to the end this might restraine them so much the more, and that they should be admonished by this meane to obserue the Sabbath day with all reuerence.*

Caluin vpon Deut. 5. Ser. 35.

And thus, as in the daies of *Ionah*, when the King of Niniue proclaimed a fast, he said: *Let neither man nor beast, bullocke nor sheepe taste any thing, neither feed, or drinke water, but let man and beast put on sackcloth*; that by the sight of it, they might be taught the greatnes of their sinnes, and bee the rather moued thereby to a more earnest repentance for the same. And as in the giuing of the law, when the Lord would strike into the hearts of all the people, a reuerence of of his Maiesty, that they might the more obediently receiue his word, and content themselues with that manner and measure of reuealing himselfe vnto them, that he was then purposed in his wisedome to vse towards them, and knew to bee most expedient for them: and therefore would not haue them come neere the mountaine to gaze, and too curiously to search after that, which was not lawfull for them to know: and therfore commanded *Moses* to set vp marks

Ionah 3.7.

vnto

vnto the people round about the Mount, charging them also not to breake out beyond them, vnder the paine of a most execrable death: and therefore would haue the very beast that should touch the mountaine be stoned, or striken through with darts, to moue the people vnto a deeper consideration of it, for whose sake only euery thing there was then done: according as it is written, *Thou shalt set markes vnto the people round about, saying, Take heede to your selues, that ye goe not vp to the mount, nor touch the border of it; whosoeuer toucheth the mount shall surely die. No hand shall touch it but he shall be stoned to death, or striken thorough with darts: whether it be beast or man, it shall not liue:* Euen so here, that all men might most carefully obserue that rest vnto the Lord, which is so acceptable vnto him, he commanded the *bruit beasts* and vnreasonable creatures to rest; not that he had any care of them in giuing his law (to whom it doth not appertaine) but hauing a singular regard of his people, and therefore taking away from among them all things that might be any occasion to withdraw them from the obedience of this rest, euen the working of the *cattell*; and giuing vnto them all the good meanes, that might make for their better proceeding herein, euen the *resting of the oxe and the asse, and of all other cattell.* For as *Zanchius* saith, *Vult etiam iumentum quiescere &c. God would haue euen the very cattell to rest, lest that any should be drawne away from the seruice of God by the meanes of them.* And a little after he addeth, *God hath commaunded the cattell to rest, not that they might attend vpon the seruice of God, as men doe: but that we might not be hindred from seruing of God for their sakes, seeing that they cannot be vsed in any labour without the industrie and helpe of some man.* So that the resting of the cattell vpon the Sabbath ought to be a furtherance vnto men in the same much more.

Exod 19. 12.

Zanch. in 4. precept.

For which cause also he commanded that the *strangers* borne out of the flocke of Israel, nor of the linage of the Iewes, yet now adioyned vnto that people, and being vnder their gouernment, that they should, howsoeuer in other

And the strangers that be of another religion.

things they knew not the true God of Israel, neither did serue him according to his word; yet in this they should at leastwise be subiect to the outward discipline and order of the Church, and haue their rest common with them, that thus the Church, whom the Lord especially regarded, whither soeuer it did looke, and cast her eyes, might haue nothing as a snare to entangle her by beholding the *strangers and cattell* to worke, when themselues did rest. And for the same cause, he bound the strangers, as well as his owne people, to the outward obseruation of other lawes and statutes, so far foorth, as did make for the vniformitie of the Church, and edification of it in godlines by their example. According as it is well obserued by Master *Zanche* vpon these words of the Commandement, *Not only* (saith he) *those that professed the same religion with thē, were commanded to rest: but those also, which not agreeing with thē therin, yet did dwel amōg them, and did either serue them, or sell wares vnto them, or did other ciuill affaires among them.* Whereof he rendreth these two reasons, the one in respect of the Iewes, the other in regard of the strangers themselues, saying, *Idque partim: And this was partly, that the manners of the Iewes might not bee disturbed with the behauiour of the Gentiles: and partly also, that the Heathen that came among them, might after some sort bee trained vp in the knowledge of the law of God.*

Zanch. ibid.

Wherunto agreeth that, and is almost the same in words, which Master *Caluin* writeth in his sermons of this matter: *For we know* (saith he) *that if things contrarie to the seruice of God be permitted; although one shall happilie say, these which offend are not of our societie and companie, we shall notwithstanding by their euill examples, bee induced to follow them: if the strangers had been permitted to labour among the Iewes, what might haue happened thereby? The Iewes would haue had dealings with them, and so haue defiled themselues, they would haue made small difference betweene this day and others. For when examples are set before our eyes, wee are easily led away to that which is euill.* And in the same place a little after hee thus concludes: *So then to the end, all such occasion of transgressing against*

Caluin. vpon Deut. 5 ser. 35.

against this rest, might be removed, and that this day might bee obserued with greater reuerence; as God willed that the beasts and cattell should rest, so commandeth he that the strangers doe the like, although they were of another faith and religion. As the Passeouer, though it were a Sacrament only belonging vnto the Iewes; and the difference of meates, and of cleane and vncleane things was proper vnto them; yet the Lord would haue the strangers that dwelt among them bee subiect to the same lawes, in some sort for the good of his people. For as the aboue named Master *Zanchius* saith, *The Heathen, which did not consent and agree with the Iewes in the true religion, were not admitted to the eating of the Paschall Lambe: but yet they were compelled to keepe the law, so farre forth, that they had no leuened bread in their houses during that time. And likewise though vpon the Sabbath they did not come to their assemblies to bee partakers of the sacrifices, and to the performance of other parts of Gods seruice, which pertained to the sanctification of the Sabbath; yet they were commanded to rest vpon that day, as well as the homeborne Iewes:* and so, as that otherwise he would not haue them to haue any dealing with them, (for he threatneth to cut them off from his people) which appeareth, as in other places of the Scripture, so in the booke of Exodus, where the Lord thus speaketh vnto *Moses: Seauen daies shall no leauen bee found in your houses: for whosoeuer eateth leauened bread, that person shall be cut off from the congregation of Israel: whether he be a stranger, or borne in the land.* And also in Leuiticus, where he saith, *None of you shall eate blood, neither the stranger that is among you shall eate blood. Moreouer, whosoeuer he be of the children of Israel, or of the strangers that soiorne among them, which by hunting taketh any beast, or fowle that may be eaten, he shall powre out the blood thereof, and couer it with dust. And euery person, that eateth it, that dieth alone, or that which is torne with beasts, whether it be one of the same countrie, or a stranger, he shall both wash his clothes, and wash himselfe in water, and be vncleane vnto the euen.* All which doe euidently declare, that the Lord would haue this holy Sabbath of rest,

Zanch. in 4. præcept.

Exod. 12. 19.

Leuit. 17. 12. 13. 15.

without all interruption and gainsaying, to be duly obserued on all sides, when vnto the particular commanding of all estates, by name to *rest*, he hath adioyned *the beasts and the strangers*, vpon whom he laies the like charge.

The ground also had her Sabba h and rest

And to make an end of this matter, that the excellencie and dignitie of this rest, nay the necessitie of it may bee knowne farre and neere to be so great as it is indeede; the Lord did commaund the ground *to keepe her Sabbath and rest*, and so vpon it, did engraue the liuely image of this true rest; that by this babish instruction (meete for the time) they might learne of what moment and waight the Sabbath was; when as thus all creatures should stoope and do homage vnto it, yea the very insensible ground should not bee free from the subiection of it: as it is at large in many words

Leuit. 25. 3. set downe by *Moses, Sixe yeares thou shalt sow thy fielde, and sixe yeeres thou shalt cut thy vineyeard, and gather the fruite thereof. 4. But the seuenth yeere shall bee a Sabbath of rest vnto the land, it shall bee the Lords Sabbath, thou shalt neither sow thy fielde, nor cut thy vineyard*; that which groweth of it owne accord of thy haruest, thou shalt not reape, neither gather the grapes that thou hast left vnlaboured, for it shall bee a yeere of rest vnto the lande. All which thinges thus vnfoulded and laid forth before our eyes, may determine and make an ende of this matter, if vnto them I doe adde this one thing: that whereas men might haue gone about to withdraw their obedience from this rest, defrauding the law (as it were vnder a vaine pretence of resting themselues) whiles in the meane season they did abuse the labour of their seruants, their cattell and the strangers, to the doing of many of their owne works vpon the Sabbath, contrarie to the true intent of the law-giuer; hee is not contented to haue in most plaine words forbidden them to worke themselues, but (because whatsoeuer they doe by others, they are said to doe it themselues, and it is accounted vnto them as their owne worke) hee forbiddeth them also to doe their worldly busines vpon the Sabbath, by their seruants, by their cattell, and by the stranger; and contrariwise commandeth

mandeth them to rest, not onely themselues, but as it were in the persons of euery one of these, euen of their sonnes and daughters, their seruants and cattell, and the strangers.

So that the ample and full meaning of this commandement concerning the *rest* is, that wee worke not at all, neither directly nor *indirectly*, in our owne persons, or by *others*: openly, or *couertly*, or *vnder hand* as it were; not only abstaining from worke our selues, but *not setting labourers to work for vs*; not thinking it to be sufficient, if we trauell not our selues, when in the meane season, we cause *others to runne, and ride, and goe for vs*: which is to be marked of vs so much the rather, because that many which make some shew of religion, and would seeme to bee deuout in this, doe notwithstanding through a grosse ignorance, and palpable hypocrisie deceiue themselues and others, in doing many things by their seruants and others, *sending them to faires, causing them to worke in harnest, and appointing them to other busines*, which themselues are ashamed of, and therefore will not so much as once be seene in them. Therefore wee must not *compell others to worke for vs*: as for example, (that we might see it in one kind, & therby iudge of the rest, I will take that which is too cõmon euery where) we must not *enforce Taylors and Shoomakers*, to worke for vs vpon the Sabbath, by too straitly exacting, that we may haue our apparell vpon that day, though they truly tell vs, and we should in loue beleeue them, that they cannot compasse it against such a time; or cause them to trauell for vs vpon that day, in bringing home of our stuffe, whereas other daies are appointed for such purposes. And that wee might yet better vnderstand it in another kinde, the *master* when hee is driuen of necessitie to leaue some of his seruants at home, when the rest goe to the Church, may not vnder this colour *inioyne him so many things* to doe in his absence, that he cannot in any tolerable manner sanctifie the Sabbath, and obserue the rest though he would; but leauing onely such things as of necessitie must be done, it is in the choice of his seruant to rest if he will.

We must not compel others to worke for vs, and so to do our busines by them.

As Taylors and Shoomakers &c.

And seruants.

Obiection. And whereas men doe reply, that it is all one whether they command them any thing to doe or no; because they will not be so wel occupied, as they should, and it were better for them to bee doing something, then to sit idle. For

Answere. answere, I say, that surely if we compell them to worke by ouercharging them, they cannot rest though they would: but if wee giue them libertie, and there be no default in vs; then if they will not make conscience of keeping this commaundement, at least wise our handes are free from their bloud, and it shall be vpon their owne heads. And when we thus giue them libertie to rest, our meaning is not to nourish them in idlenes, but to set them free from all other things, that they might attend vpon the works of the Lord.

Many do thus abuse their seruants. Neither must masters deale so cruelly with their seruants, as to ouerlay them with their owne busines the whole weeke, and to hold thē to it so straightly, that they will giue thē no time to doe any thing for themselues (though there be neuer so great need) but only the Sabbath day, and so hinder them from keeping their rest: and indeede for the most part this is onely the seruants day; what time soeuer he can gaine vpon it, from his masters busines, that is his owne, and none but that; and therefore many of them are driuen to do many things vpon that day for themselues vnwillingly, which otherwise they would not doe at all, as trauelling to their friends, mending their apparell and such like.

So that in this respect we haue iust cause to complaine, as

Concil. Paris. lib. 1. cap. 50. they did in the councell at Paris, *Dies Dominicus, vt cunq; à quibusdam dominis venerandò custodiri videtur, à conseruis, seruitio eorum pressis, perrarò debito honore coli videtur. Howsoeuer it may appeare that the Lords day is some thing reuerently kept of some masters, yet of their seruants, (whom they abuse and oppresse in their seruice) wee see it very seldome times to bee kept as it ought.* But this commaundement doth teach vs, that masters and gouernours must be so farre from causing

But the masters are guilty of their sinne. their seruants to worke vpon this day for themselues and others; that they must not leaue it indifferently to their seruants to chuse, whether they will worke or no; but they are charged

charged to ouerſee them, and looke vnto them ſo, that they may be ſure that they doe reſt indeede; and to keepe them from worke, yea though they would fall vnto it of their owne accord. For though the commandement of reſting belongeth generally to all, and therefore the ſeruants, and children are named; yet the ſpeech is directed vnto the father and the maſter, that they might look to the execution of it, when as it is ſaid: *In it thou ſhalt doe no worke, thou and thy ſonne, and thy daughter, thy manſeruant, and thy maideſeruant.* And as they haue authoritie ouer their ſeruants and children to commaund them, and to puniſh them if they diſobey; ſo he chargeth them to exerciſe their dominion ouer them in this, in compelling them to obey the commandement of God, who hath ſet them ouer them in his roome to that end; which if they neglect to doe, the ſinne of the children, and of the ſeruants ſhall kindle the fire of Gods wrath againſt them, the flame of which ſhall breake out to the deſtruction of the fathers, and maſters alſo, becauſe they haue their part in the ſinne, by not keeping them in obedience vnto God, whom he placed vnder them for the ſame purpoſe.

Thus wee may vnderſtand that this commaundement of reſting, is ſo large and ſtretcheth it ſelfe out ſo farre, that it reacheth vnto men of all ſorts, of all ages, degrees, ſexes and callings; in ſo much that none can be aduanced ſo high, that he ſhould be without the reach of it; nay the higher he is in calling, and the more he hath vnder his gouernement, the more ſtraightly is hee bound vnto it; not onely to obſerue that in his owne perſon, but in all them that be committed vnto him: and concerning all inferiours, either ſeruants, children, labourers, artificers, or any other that doe not worke for themſelues, but for others, that their inferioritie and ſubiection will not excuſe them in doing any worke; for they alſo are, eſpecially ſome of them, particularly named in the commandement, and the other are included in it; and they muſt remember that which hath been ſpoken before, that they are not onely the ſeruants of men,

The commandement of ſuperiours doth not excuſe the inferiours in working for them vpon the Lords day.

but also and especially the seruants of God; who hath created, redeemed, and doth preserue them, and hath as great care of them as of others, and will bee serued of them as well as of any other, and will therefore reward all equally alike, for *there is no respect of persons before him:* And therefore as they seare to displease men, who haue authoritie to punish them; so let them especially feare to displease the Lord, who hath power to throw body and soule into hell.

Ephes.6.9.

Matth.10.28.

Obiection. Therefore let men away with these pretences, which will not serue, to say: I am vnder authoritie, and therefore must obey: alas I would faine doe otherwise, if I could, and I am thus commanded: what would you haue me to doe? I grant it is a grieuous thing to be thus punished, and that which must cause vs to mourne before God for our sinne; but yet when men command vs to worke at the same time, that the Lord would haue vs to rest, we must with all humilitie and reuerence answer them, as the Apostles do in the like case, *Whether it be right in the sight of God to obey you rather then God, iudge ye.* And we must be willing rather with patience to suffer their displeasure, to beare their rebukes and chidings, yea to vndergoe all their chastisements and corrections as the Apostles were, when they so said, rather then to be drawne one foote from this obedience to God, which he requireth at our hands, and will not leaue vnrewarded with manifold blessings both in this world, and in the world to come.

Answere.

Act.4.19.

Moreouer, as the household gouernour is charged to see, that all his familie do rest vpon the Sabbath, as much as lieth in him: so the rulers in the Common-wealth are bound so much the more, to see the same performed of themselues, and of all the people; by how much the Lord hath giuen them more means in their hands to performe it; both because their authoritie is greater to command, and their power mightier to punish them that doe disobey. For though Magistrates are not named, yet by a figure *Synecdoche* they are included vnder the name of householders, to whom he speaketh, as *Zanchius* well obserueth, saying, *Tacitè*

citè docet: The Lord doth closely and couertly teach, not onely what euery householder should doe, but also what is the dutie of the Magistrates: Namely, that first of all by the law of God themselues may know what is his will, and then that they doe it themselues, and haue a care that others may doe it, and so may sanctifie the Sabbath, according to his will. And indeed this is that which is meant in the words of the Commandement: *That is within thy gates.* For euen as the walles and the gates of the citie are the furtheſt part of it; and whatſoeuer is within the gates, is vnder the gouernment of him that ruleth the citie: ſo by a figuratiue ſpeech hee meaneth the vtmoſt coaſts, and the furtheſt border of the iuriſdiction of any, euen vnto the very gates of it, as it were: and when he ſaith, *within thy gates*, he ſpeaketh by name to him that is ruler within the gates, that he ſhould diligently looke vnto al them that be vnder his gouernment, that they doe obſerue the reſt of the Sabbath, as well as himſelfe, yea euen vnto the ſtranger, and him that is not of the ſame countrie and religion; yet now as he enioyeth the benefit of his gouernment, ſo hee ſhould yeeld to this outward practiſe of the Church at leaſt, that he doe reſt together with them; that ſo it might no waies be broken, neither publikely, nor priuately, in the houſehold, nor in the Common-wealth, by the freedeniſon, nor by the ſtranger.

Exod. 4. precept.

Magiſtrates are bound to reſtraine the people by law from working vpon this day.

The Prophet *Ieremie* ſpying this abuſe of the Sabbath in his time, ſpeaketh firſt vnto the Princes of Iudah, ſaying: *Heare the words of the Lord, ye Kings of Iudah, and all Iudah, and all the inhabitants of Ieruſalem, that enter in by theſe gates. Thus ſaith the Lord, Take heed to your ſoules, and beare no burthen in the Sabbath day, nor bring it in by the gates of Ieruſalem. Neither carrie foorth burdens out of your houſes in the Sabbath day: neither doe ye any worke, but ſanctifie the Sabbath, as I commanded your fathers.* And M. *Caluin* vpon this place noteth, that hee was commanded to begin with the King himſelfe, *becauſe he* (as hauing authoritie) *ſhould repreſſe ſo great licentiouſnes.* Therefore it behoueth all Princes and Magiſtrates, that bee in higheſt authoritie, to prouide that

Ierem. 17. 19.

lawes

lawes be enacted for the preseruation of this rest, with ciuill punishments to bee inflicted vpon them that shall breake it, according to the qualitie of their offence; and that both themselues, and *other the inferiour officers*, should euery one of them within their circuit, looke diligently vnto the faithfull *obseruation of such wholesome lawes*, by all the subiects throughout the whole Realme: by which meanes, as a great many sinnes might be preuented, that they should neuer be committed; so the Common-wealth might bee preserued from many grieuous punishments and common plagues, which either haue alreadie come vpon it, or doe most iustly hang ouer the head of it, for the neglect of the same. By which meanes it might come to passe, that there should bee no *Faires* kept vpon that day, no *trauailing* thitherward, no such common *carrying of wares* from towne to towne, as is; no such *haunting of Tauernes, Alehouses and Innes, no buying and selling of victuals any where*: no such making of *Mariage dinners*, and other needlesse *feasts*, riding and going vp and downe; no such working in the time of *hay, seede, and harueſt*, in the fields; and at other times in the *shops of Taylors, Shoomakers, and others*. If vnto those good lawes that we haue alreadie in this behalfe, others that be wanting, might be adioyned vnto them (which we pray for, and hope shall be in time) and for the good execution of euery one of the, diligent inquirie might be made at the generall assises, and quarter Sessions, in euery shire throughout the whole land, as for the keeping of other lawes, so of these; and the malefactors and offenders this way might be seuerely punished, that others might feare to offend by their example; the mouthes of the wicked might bee stopped; offences vnto the godly remoued; and sinne taken away from among vs. And this is that which they in the Councell of *Paris* laboured to effect, when they said, *That they would humbly sue vnto the Emperours highnesse, that the authoritie and power, which was in them ordained of God, for the honour and reuerence of so great a day, might strike feare into all men*, that they might not fall into such breaches of the day, as are there named,

Concil. Paris. lib. 1. cap. 50.

euen

euen the very same almost, which I haue here set downe, because (as they doe alleage there) *whiles men doe commit such things, they both staine the honour of Christianitie, and doe open the mouthes of blasphemers, to speake euill of the name of Christ.*

Vnto the which that you might bee the rather encouraged, and take it vpon you happily in the feare of God, I doe most humbly vpon my knees beseech (vpon whose shoulders the whole burden of the common wealth doth lie) that you would enter into the deepe consideration of so weighty a matter, according to the sage & aduised wisedom that is within you: and that amongst your manifold and earnest consultations, this might not bee the last, as it is not the least. And therefore that you would set before your eyes, as a great many of other things, which the scripture doth affoord, that might perswade you vnto it, so especially that worthie example and practise of the famous and renowned *Nehemiah prince of the Ievves*, after their returne from the captiuitie, as it is set downe in the last chapter of that booke, where hee thus speaketh of himselfe. *In those daies saw I them in Iudah, that trode wine presses on the Sabbath, and that brought in sheaues, and which laded asses also with wine, grapes and figges, and all burdens, and brought them into Ierusalem vpon the Sabbath day; and I protested to them in the day that they sold victuales.* 16. *There dwelt men of Tyrus also therein, which brought fish and all wares, and solde on the Sabbath vnto the children of Iudah, and in Ierusalem.* 17. *Then reproued I the rulers of Iudah, and said vnto them, What euill is this that ye doe, and breake the Sabbath day?* 18. *Did not your fathers thus, and our God brought all this plague vpon vs, and vpon this citie? Yet yee encrease the wrath vpon Israel, in breaking the Sabbath.* 19. *And when the gates of Ierusalem began to be darke before the Sabbath, I commanded to shut the gates, and charged that they should not be opened till after the sabbath, and some of my seruants set I at the gates, that there should no burden be brought in on the Sabbath day.* 20. *So the chapmen and merchants of all merchandize remained once or twise all night*

The great zeale of *Nehemiah* in this behalfe is a worthie example to follow. *Nehe.* 13. 15.

night without Ieruſalem. 21. *And I proteſted among them, and ſaid vnto them, Why tarrie yee all night about the wall? if yee doe it once againe, I will lay hands vpon you, From that time came they no more vpon the Sabbath.* In which words is fullie deſcribed vnto vs a moſt liuely picture, both of that religious boldnes, and zealous courage that ſhould be in a magiſtrate; bending all his force to the ſuppreſſing of ſuch abuſes as doe moſt diſhonour the name of God, as the breaking of the Sabbath; and alſo of the good bleſſing, and proſperous ſucceſſe of God vpon the worthie labours, and Chriſtian enterpriſes of all ſuch. For though this abuſe of prophaning the ſabbath (*by breaking the reſt of it*, ſo many waies as we ſee) was ſo vniuerſall, and that through the iniquitie of the time it preuailed ſo long, that it had gotten a ſtrong head, and could not bee bridled at the firſt, (for though the gates were ſhut, yet they tarried without at the wals all night, hoping to come in in the morning with the formoſt, according to their former cuſtome, (ſo obſtinate and peruerſe were they in their wickednes:) yet when hee was as conſtant in Gods cauſe, which hee knew hee had taken in hand, as they were froward in their ſinne; God gaue him to deale ſo wiſely (being not diſcouraged) firſt, *by proclayming the law of reſting*, which he knew before was in the word; then by *threatning impriſonment* vpon them, that would not keepe it, commanding the inferiour magiſtrates to looke to the execution of it, and rebuking them for their negligence, and ſloth in it, in former times; fearing them to this ende by the conſideration of Gods iudgement, euen their preſent captiuitie, which came vpon their forefathers; from the which they were not all returned, and into the which or ſome other they might fall againe, becauſe of this one ſinne: that hee preuailed with them, euen as it is ſet downe, to his great commendation, and to the ſingular incouraging of all Chriſtian Kings, Princes, and Magiſtrates in their offices, to the vnſpeakeable comfort of the Church, and the immortall praiſe of God, that *from that time they came no more vpon the ſabbath.* A worthie reward for ſo noble

What good ſucceſſe God gaue him in it. *Verſ.* 21.

noble an enterprise, an honorable triumph for so rare a conquest. And if we doe see so happie an end of the trauaile of one man, in so corrupt a time, dealing against a sin so deeply rooted, so publikly defended by the practise of the common people, so generally winked at by the inferiour Magistrates, and that in Iudah and in Ierusalem: what hope might wee haue of the blessed endeuours of his excellent Maiestie, and of so many *Nehemias* vnder his Highnes, in a time more religious, among so many worthie gouernours in the Church and Common-wealth, if our sinnes did not hinder it, and if they by his godly direction would deale in the faith and zeale and constancie of *Nehemiah*, and wee all would helpe him and them with our prayers? That so first of all it might bee established by a generall meeting of all estates, Ciuill and Ecclesiastical, as it was in his daies, *by the Priests, Leuites and chiefe of the people, that none should do any thing contrarie to the obseruation of the Sabbath, no not vnder the pretence of dealing with strangers*; and then that those lawes might bee diligently executed with great seueritie vpon all transgressors, *yea, though they were strangers, as they were in his time*; rebuking, and sharply punishing all inferiour officers, by whose negligence the fault should be committed, as he did with great grauitie and moderation. Nehe. 10.8.9. 14.

So then, to draw this whole treatise into a narrow roome, and to shut it vp in a word; the summe of all is, that the Lord hath commaunded so precise a rest vnto all sorts of men, that it may not by any fraude, deceit or circumuention whatsoeuer be broken; but that he will most seuerely require it at their hands vnder the paine of his euerlasting displeasure. And this is the first dutie here required, that both wee our selues, and all vnder vs doe vpon the seuenth day rest from all such workes, as by vertue of our callings appertaine vnto vs, vpon the other sixe; and this is the thing that we should be perswaded of. The conclusion.

But now if any vngodly man through the couetousnes that is in him, cannot yeeld vnto this, because he sauoureth not the things that be of God, but is worldly minded, and Obiection.

therefore

If men should thus rest from all worke, how should they liue?

therefore is ready to obiect and say, *If we doe not labour, how shall we eate?* you see the world is hard, and things are at a great price, and we haue a charge of wife and children that must be cared for, and when wee haue wrought sore the whole sixe dayes, it will scarsely find vs bread, therefore what reason is it to binde vs from working vpon the seuenth? And why may not a poore man thē earne a penny, as well as at any other time? What? I thinke you would haue vs to starue. It is true indeede (as M. *Caluin* saith:) *That all of vs naturally are of that minde, that if we endeuour to mounte on hie to the heauenlie life, and bestow our studies herein, wee thinke we shall die for hunger, and this shall bee to turne vs from our profits and commodities.* *For* (as he further saith) *the diuell commeth alwaies to perswade vs, vnder this shadow and wilines, that if wee imploy our selues to the seruice of God, we must needs dye of famine, and that we shall liue to be pitied of others for our miserie.* Therefore for answere, I first of all say as hee doth. *Of a truth we cannot serue God, except wee cast from vs these worldly cares, which presse vs downe ouermuch:* then I doe further adde, that surelie here we haue neede of faith to beleeue *That godlines hath the promises of this life, as well as of the life to come*, and that *if we will first seeke the kingdome of God and his righteousnes, all needefull things shall be giuen vnto vs.* And therefore if we rest vpon the *seuenth day*, becausе the Lord hath commaunded it, hee will so blesse and multiplie the things that we haue, that we shall receiue frō him our dailie bread vpon that day, as well as vpon any other. For if the seruant that hath trauailed all the dayes of the weeke in his masters seruice, may looke for his ordinarie foode and wages vpon the Lords day though he rest thereon; then may wee much more looke for this iust and mercifull dealing from God. And that wee might beleeue it the rather, let vs remember the promise which the Lord maketh to the Israelites in the like case, when he commaunded them to let their ground rest from plowing and tilling the seuenth yeere, as it is plentifully recorded by *Moses: Sixe yeeres thou shalt sow thy field; and sixe yeeres thou shalt cut thy vine-*

Caluin vpon Deut.5.Ser.35.

Answere.

1.Tim.4.8.

Matth.6.33.

Leuit.25.3.

yard,

yard, and gather the fruite thereof. 4. But the ſeuenth yeere ſhall be a ſabbath of reſt vnto the land, it ſhall be the Lords Sabbath: thou ſhalt neither ſow thy fielde, or cut thy vineyard. 18. Wherefore ye ſhall obey mine ordinances, and keepe my lawes and do thē, and ye ſhall dwell in the land in ſafetie. 19. And the land ſhall giue her fruit, and ye ſhal eate your fill, and dwel therin in ſafetie. 20. And if ye ſhall ſay, what ſhall we eate the ſeuenth yeere? for we ſhall not ſow, neither gather in our increaſe. 21. I will ſend my bleſſings vpon you in the ſixt yere, and it ſhall bring forth fruit for three yeres. 22. And ye ſhall ſow the eight yere, and eate of the old fruit vntill the ninth yeere, vntill the fruites thereof come, ye ſhall eate the old. Where wee ſee how the Lord doth abundantly promiſe to ſupplie the want, that might haue ſeemed to come vpon them by reſting the ſeuenth yeere, with a treble bleſſing vpon the reuenewes of the fixt; which thing alſo he did moſt plentifully performe ſo long as they obeyed; euen ſo no doubt the Lord will increaſe the wages of a poore man earned by his faithful labour in his calling vpon the ſixe daies, that it ſhall ſuffice him for the ſeuenth alſo, ſo that for want he ſhall not neede to worke vpon it.

And here I muſt ſay as Maſter *Caluin* doth: *Nunquam Dei præceptis morigeri erunt homines: Men will neuer be obedient vnto the commandements of God, till their diſtruſtfulnes be corrected, and men are alwaies wittie enough to pretend many things, why they ſhould not obey: but here was a ſpeciall promiſe, that no lacke ſhould come to the Iewes by reſting vpon the Sabbath: whereof he had giuen them a ſure pledge long agoe in the deſert, when on the day before the Sabbath, a double portion of Manna was giuen to all that gathered.* And we haue not ſeene men that haue been painful indeed driuen to that neceſſity, that for the ſupply of their want, they haue been compelled to labour vpon the ſeuenth day: But contrariwiſe, wee may many times obſerue, how they that are ſo wordly vpon the ſeuenth day, doe not ſo greatly proſper, but though they gaine one way, they loſe another. But be it that it were not ſo, and that they alwaies gained, be it neuer ſo much, yea *the whole world*, if it were poſſible, *and in the meane ſeaſon loſe* their

Caluin in Leuit. 25. 20.

Matth. 16. 26.

their owne soule, through their disobedience, *what will they giue for the redemption of it? This ought to serue vs* (as Master *Caluin* setteth it downe in his sermons very largely, and very pithily, whose words therefore though they be many, I will recite) *as a principle, to stir vp vs to follow that which God hath commanded vs. For the chiefest thing which stayeth vs from ordering our life to the obedience of God, is this, that being too much wedded to our selues, we thinke this shalbe against our profite: and we will alwaies prouide, howsoeuer the case stands, for our commodities in those things, which appertaine vnto the world. Behold how men cannot followe God, but rather forsake him, and draw cleane backward from his law, for that they think if they serue God they shall neuer thriue. Now this is so wicked an vnthankefulnes, that it serueth to aggrauate an hundreth times more our rebellion: what must we doe then? Let vs note well, that we shall not be able to serue God with a franke and free courage, except we be resolued, that he prouideth for our whole life, and that he will not forget vs, as it is spoken in the person of Ioshua: For the Apostle to the Hebrewes applieth this doctrine to all the faithfull, yea to draw them from ouermuch care, and carking, he saith: Thy God will not faile thee; hee will not forget thee. So that if once we can bee perswaded, that God watcheth ouer vs, and that he will liberally prouide for our necessities, it is certaine, we shall not be so busied in our earthly affections, and we shall not be so easilie turned from serning of God, wee shall not bee hindered to meditate and thinke on the heauenly life, wee shall so passe through this world, as to vse the creatures thereof, as if wee vsed them not, because we know alwaies, that wee ought to make our race further.*

Caluin vpon Deut. 5. Ser. 35.

Iosh. 1. 9. Heb. 13. 5.

Many also take great libertie vnto themselues, to trauaile vp and downe from place to place, and to make long iournies, and sometimes vnnecessarie, ignorantly presuming of that text, where there is mention made of a Sabbath daies iourney: for so writeth S. *Luke* of the Apostles, that after that Christ was taken vp into heauen in their presence, and in their sight, *They returned vnto Ierusalem from the mount, that is called the mount of Oliues, which is neere to Ierusalem, being*

Obiection.

A Sabbath daies iourney.

Act. 1. 12.

being from it a Sabbath daies iourney. Concerning which, this place indeede doth shew, that there is a Sabbath daies iourney warranted; which is a certaine distance of place, which a man may vsually and lawfully trauaile without breach of this Commandement: but how farre this is, it is not expressely set downe here. But I am sure, and it may also bee gathered from this text, that it is a great deale lesse, than they doe imagine, who doe pretend this. For first of all it is said that this place, which was counted from Ierusalem but a Sabbath daies iourney, was *neere vnto it*: so that from hence it must bee granted, that the ordinarie iournies vpon the Sabbath day, must be from one place to another, not which are a great way off, *but neere together*, if they will be warranted from hence. But how neere, y is not set down, neither indeed is it agreed vpon of the learned: for Master *Caluin* saith, *it is but two miles*, and of that iudgement are most of the Latine Interpreters: and in this distance, places may be said to be neere one another. But Doct. *Tremellius* saith, *it is but one mile*, and so he maketh them a great deale neerer. So that by this rule mens iournies must be shortned a great deale lesse than they bee, and not drawne out into that full length, that commonly they are, except they can bring better proofe for their doings. Besides, Master *Caluin* saith in the abouenamed place, that *there is no such iourney prescribed, or expressely set downe in the law.* And S. *Hierome* writing by occasion of the traditions of the Iewes, reckoneth vp this among others, that *though the law did command them to rest vpon the Sabbath, yet they had receiued it from these, which were called Magistri nostri, that they might goe two thousand paces vpon that day; and especially they ascribe this tradition vnto two of the Rabbins, Atriba, and Simon Heli.* But *Tremellius* in the Syrian Paraphrasis, in which he readeth the text thus: *The mount of Olines, which is neere vnto Ierusalem, and is distant from it about seuen furlongs:* he seemeth to make more account of this tradition: for there hee saith, *Locus obseruatione dignus &c. This place of Scripture is worthie to be obserued, from whence it is manifestly gathered,*

Answere. *Caluin. in hunc locum.* *Tremel. in Test. Syriac.* *Hieron. ad Althem. quæst. 10.* *Tremel. in hunc locum.*

what is the account of a iourney, which was permitted to a man to take by the tradition and ancient custome of the Fathers: for here it is defined, and in expresse words set downe to be about seuen furlongs: now all men know, that a furlong doth containe 125. paſes, and doth make the eight part of an Italian mile: therefore the Syrian Paraphraſt doth in plaine words teach, that a Sabbath daies iourney is not aboue one mile. Which opinion alſo the Iewes in their Talmud doe both more plainly lay open, and fully proue, and that in diuers places: where with one conſent they ſay, that the ſpace which it was lawfull for a man to go vpon the Sabbath was two thouſand cubites, or paſes: meaning the leſſer or common paſes, which make but one mile, and not two, as the Latine Interpreters haue for the moſt part thought: who did not obſerue the difference betweene the leſſer paſes, (which are but ſo many cubites) and the greater or geometricall paſes, which are twice as long, euen two cubites. Thus farre *Tremellius*, ſhewing that a Sabbath daies iourney by the ancient account of the Iewes is but one mile, and not ſo farre as ſome vpon this day preſume ordinarily to trauaile, and that vpon euery occaſion. Whereunto agreeth his worthie Collegue and fellow labourer, and giueth alſo ſome reaſon out of the law of *Moſes* and practiſe of the Iewes in the daies of *Ieboſhua*, of this computation: for he addeth, *Atque hac dimenſio ſumpta eſt &c.* *And this kinde of meaſuring is taken from the analogie and proportion of the law ſet downe in the booke of Numbers: where it is ſaid, That euery man of the children of Iſrael ſhall campe about his ſtandard, and vnder the enſigne of their fathers houſe: farre off about the Tabernacle of the Congregation ſhall they pitch:* where vpon theſe words (*a farre off*) he ſaith, that *it is very probable, that the diſtance was two thouſand cubites*, euen as wee doe reade, that when they paſſed ouer Iorden, the like was commanded of God, and obſerued of the Iſraelites. *When ye ſee the Arke of the couenant of the Lord your God, and the Prieſts of the Leuites bearing it, ye ſhall depart from your place, and go after it: but there ſhall be a ſpace betweene it and you, about two thouſand cubites by meaſure, &c.*

Iunius in eundem.

Numb. 2. 2.

Ieboſh. 3. 4.

And

And of this iudgement alſo is the reuerend Father Maſter *Beza*, who granting that the Latine writers doe make a Sabbath daies iourney to be two miles; addeth, *Omnes autem Hebræi, quibus potiùs credendum eſt hac in re, &c. Yet all the Iewes, vnto whom we ought rather to giue credit in this matter, doe make it but two thouſand cubites, which is but one mile.* *Beza in Act.1.12.*

And to this end alſo he alleageth the text of S. *Marke*, ſpeaking of this Mount of Olines, whoſe diſtance from Ieruſalem (as we heard) is counted a Sabbath daies iourney: The Euangeliſt ſaith, that *Chriſt ſate on the mount of Olines:* which *Ioſephus* ſaith *was about fiue furlongs from the citie*, altogether in this account agreeing with the opinion and iudgement of the Talmudiſts, to whom ſaith *Beza, that in this matter wee ought to giue credit rather than to any other.* *Mark.13.3.* *Ioſeph.lib. Antiq.20.cap.*

And of later times one purpoſely writing the deſcription of the holy land, and ſetting downe the ſeuerall places of the ſame, their ſituation and their diſtances: when he deſcribeth Ieruſalem, and ſpeaketh of the places that were in the ſuburbs & without the walles of the Citie, ſaith, *Mons Olinarum ſitus eſt &c. The Mount of Olines is ſituated right ouer against Ieruſalem, on the Eaſt ſide of it, and is diuided from it by a great valley, in the bottome whereof runneth the brooke Cedron; and is according to the Scripture a Sabbath daies iourney from it:* and is that mountaine vnto the which *King Dauid did flee from the rebellion of his ſonne Abſolom*; and alſo vnto which our Sauiour Chriſt did often reſort, both to giue himſelfe vnto prayer, and alſo to refreſh himſelfe after his great paines in the temple, and did many times abide there all night in prayer and heauenly meditations, and ſo in the morning early did returne into the citie to teach and to preach vnto the people, as being neere vnto it, *as it may appeare in many places of the Goſpell.* And ſo altogether agreeth with them, that place it very neere vnto Ieruſalem, euen a little mile off, or ſcarcely ſo much, as *Ioſephus*, who accounteth it but fiue furlongs off, which is to bee vnderſtood of ſome of the neereſt parts of it. And ſo I conclude with S. *Origen*, whoſe words *Theophylact* doth alleage, ſhewing *Adiectio. de terra S. titul. de Ieruſ. c. 192.* *2. Sam. 15. 30.* *Pſal 3. 1.* *Luk. 21. 37. & 22. 41. & 24. 50*

by the distance of the Tabernacle in the wildernes from the Tents of Israel, that pitched round about it, what was a Sabbath daies iourney: *Tabernaculum sanctum: The holy Tabernacle was placed so farre off, and the Arke did goe so farre before them: which distance of place it was lawfull to goe on foote to the worship of God vpon the Sabbath: quod est miliare vnum, which is one mile.* S. *Luke* speaking of the ascension of Christ, saith, that *he lead his Apostles into Bethania, and lift vp his hands and blessed them; and it came to passe, that as hee blessed them, he departed from them, and was taken vp into heauen.* So that he ascended in Bethania, and from thence they returned. Now Bethania as some doe thinke was three miles from Ierusalem, and so saith *Bartholomeus de Saligniaco*, who trauailed himselfe ouer that countrey, and obserued all the memorable places, and measured their distances; so that by his iudgement a Sabbath daies iourney should bee three miles. But that is sufficiently confuted by the words of Saint *Iohn*, who saith, that *Bethania was neere vnto Ierusalem about fifteene furlongs off*, that is lesse than two miles. And this being spokē of (as it seemeth) of that part of the village where *Mary* and *Martha* the sister of *Lazarus* did dwell, vnto whom Christ then came; some other part of it, as that whereon Mount Oliues was, and whence Christ ascended, might yet bee neerer to Ierusalem: and so a mile or thereabouts, more or lesse, which I will not take vpon me to determine, seeing the learned are so doubtfull in it. But by all that hath been said, it appeareth that it was not very farre: seeing it is probable that he did not ascend in the towne of Bethania it selfe, but rather in the fields, where onely his Apostles might be eye witnesses of his ascension. Now though it is not to bee doubted, but that the Iewes had a certaine distance well knowne vnto them, commonly called *a Sabbath daies iourney*: yet for our practise I thinke with others, that it is so farre, as a man conueniently may trauaile for some holy purpose, without hindrance of the ordinary exercise of that day, or without wearisomnes either to bodie or minde, whereby hee should be the vnfitter for the Lords worship,

Theophyl. in Act. 1.

Luk. 24. 50.

Barth. de Salig. Tom 9. cap. 4.

Ioh. 11. 18.

Master *Greenhams* treatise of the Sabbath

worship, or his duties. And therefore they that dwelt but so farre from Ierusalem, that they might on that day conueniently goe to the sacrifices, and returne home without any of the former hindrances, made a Sabbath daies iourney. And now in our time a man may lawfully goe so farre, for the more comfortable or holy vse of the day in hearing the word: so that neither his bodie be wearied, nor the due time of hearing pretermitted, and that without preiudice or breach of the Lords day. But in cases of necessitie, when the word is very rare and pretious, a man may trauaile a great way off to heare it: as appeareth by the practise of Christ, who vpon the Sabbath day trauailed through the cornefields, and his Disciples followed him vntill they fainted. But the other was ordinarie: as it was whiles the Tabernacle was in the wildernes, at what time it seemed good to the wisedome of God, that it should be placed about a mile off from their Tents. And so as all rules must be generall, though they haue their particular exceptions, I take this to be most generall: yet to some it might be more, and to some lesse, according to their health and strength; yea and to the same men more or lesse, as their occasion of trauailing shall be of greater or lesse importance. But I haue staied too long in this argument.

1. Sam. 3. 1.

Matth. 12. 1.

Therefore to proceed, let vs not shut our eyes against so plaine a trueth; and *to day when we heare the voyce of God, let vs not harden our harts*, but subscribe vnto the veritie of it by our practise: and let vs be willing to rest from all earthly affayres vpon the seuenth day, & not to entangle our selues with any thing, according to that which we haue seene thus plentifully proued vnto vs. All which must so be taken, not as though my meaning were, that there should be nothing at al done, and that it were vtterly vnlawfull to do any thing at all: For certaine bodily labours were alwaies permitted vpon the Sabbath, yea euen then, when the *rest* was most exactly required of the Lord, and precisely obserued by men: as appeareth by that which is writtē in the Gospell by Saint *Matthew*, in many words: *At that time Iesus went on a Sabbath*

Psal. 95. 8.

All bodily labour is not forbidden vpon this day.

Matth. 12. 1.

bath day through the corne, and his Disciples were an hungred and began to pluck the eares of corne, and to eate. 2. And when the Pharisies saw it, they said vnto him: Behold thy Disciples doe that which is not lawfull to doe vpon the Sabbath day. 3. But he said vnto them: Haue ye not read what Dauid did when he was an hungred, and they that were with him? 4. How hee entred into the house of God, and eat the Shew bread, which was not lawfull for him to eate, neither for them that were with him, but onely for the Priests. 5. Or haue ye not read in the law, how that on the Sabbath daies the Priests in the temple breake the Sabbath and are blameles? 6. But I say vnto you, that here is one greater then the temple: wherefore if ye know what this is, I will haue mercie and not sacrifice, ye would not haue condemned the innocents. Saint *Marke* recording the same storie, addeth this: *The Sabbath was made for man, and not man for the Sabbath. 28. Wherefore the sonne of man is euen Lord of the Sabbath.* But S. *Matthew* proceedeth further in the forenamed chapter, to declare the doctrine concerning such works, as may be done vpon the day of rest, by the practises and speeches of our Sauiour Christ. For he addeth: *And Iesus departed thence and came into their Synagogue. 10. And behold there was a man which had his hand dried vp, and they asked him saying: Is it lawfull to heale vpon the Sabbath day, that they might accuse him? 11. And hee said vnto them: what man shall there be among you that shall haue a sheepe, and if it fall on a Sabbath day into a pit, will not he take it & lift it out? 12. How much more then is a man better then a sheepe? therefore it is lawfull to doe well on a Sabbath day. 13. Then said hee to the man, stretch forth thy hand, and he stretched it foorth, and it was made whole as the other.*

Mark. 2. 27.

Matth. 12. 9.

This portion of holie scripture doth shew vnto vs, that certaine workes may bee done vpon the Sabbath (and in part what they are): therefore as from this and such like places, we do rightly take libertie vnto our selues, to worke in certaine cases vpon the Sabbath; so we must be warie, that we take no other libertie, than that which the word affoordeth, if we be desirous in a good conscience to approue our

selues

ſelues before God, and to iuſtifie our doings in the ſight of men: ſo that we may not vnder this pretence preſume that euery thing is lawfull, becauſe ſomething is permitted, abuſing Gods liberalitie, and our owne libertie, turning it into carnall licentiouſnes, & worldly prophanes. But (ſeeing we haue heard in how many places, and how ſtraightly the Lord requireth that al men ſhould reſt) we might be aſſured that the thing which we doe, is of the nature of thoſe which are permitted vnto vs; and that wee haue good ground for it; not raſhly aduenturing vpon things, and doing them at al aduenture (as it were) and becauſe wee our ſelues in our owne corrupt reaſon, haue ſo conceiued of them.

Therefore wee ſhall learne out of this ſcripture, what things may lawfully bee done of vs, without the breach of the commandement *of reſt*. Firſt of all, ſuch bodily labours are permitted, as do immediatly and directly concerne the worſhip of God, and without the which he cannot be ſerued of vs according to his worde: For this cauſe it was permitted vnto the Prieſts, nay they were commanded to ſleie beaſts, and to prepare them for ſacrifices, and offer them vp according to the law; about the which they tooke ſo much the more paines vpon that day, then vpon any other of the weeke, by how much the ſacrifices were increaſed: for beſides the daily ſacrifices, morning and euening, there was *a ſpeciall ſacrifice for the Sabbath*; as it is written in the booke of Numbers: *On the Sabbath day yee ſhall offer two lambes of a yeere olde, without ſpot; and two tenth deales of fine flower for a meate offering mingled with oyle, and the drinke offering thereof. This is the burnt offering of euery Sabbath, beſides the continuall burnt offering, and drinke offering thereof.* And all this being commanded in the law, our Sauiour Chriſt ſaith, *They in doing of it were blameleſſe*; therefore whereas he ſaith that the Prieſts in the Temple breake the Sabbath, hee doth not meane that they did ſo indeed: (for he affirmeth that they are blameleſſe) but ſpeaking according to the meaning of the Phariſies, who would cõdemne the fact of his Diſciples in gathering the eares of corne to ſatisfie their hunger, ſaith;

As that which directly pertaineth to the ſeruice of God.

Numb. 28. 9.

Matth. 12. 5.

If euery bodily labour be a breach of the Sabbath, then the Priests in the Temple brake it; but they are blameleſſe in ſo doing, therefore they brake it not, and ſo conſequently all bodily labour is not a breach of the Sabbath. And this is that which *Irenæus* ſaith: *The Prieſts in making of fire, and ſlaying of beaſts vpon the Sabbath, Rei non erant, were not guiltie of any ſinne:* and he there rendreth this reaſon taken from the conſideration of the end of their labour, which was the worſhip and ſeruice of God: *Non enim ſecularia, for their paines was not about any worldly affaires, but about the ſeruice of God:* and hee addeth: *but he that gathered ſtickes in the wildernes, becauſe it was to another end, was iuſtly puniſhed.* Whereunto agreeth ẏ of *Zanchius*, *Quicquid laboris: What labour ſoeuer is taken in hand vpon the ſeuenth day for the worſhip of God, that is not to be called a ſeruile or vnlawfull worke, but holy and lawfull: For a ſeruile worke is not ſo called of the labour and paines which ſeruants doe take; but of the intent and end for which ſeruants do labour. For the Prieſts in the Temple tooke great paines in killing the ſacrifices, in waſhing, burning, and ſeething of them, and in diuiding and diſtributing the ſeuerall parts of them.* And *Athanaſius* ſpeaking againſt them, who made the principall obſeruation of the Sabbath to conſiſt in reſting from all bodily labour, ſaith, *Non otij cauſa: God did not giue men the Sabbath, that they might be idle, for then he commanded two lambes to be ſlaine, and offered morning and euening: and twelue loaues to bee ſet vpon the table, with frankincenſe, &c. If hee had delighted in idlenes, he would not haue commanded ſo many things to be done.* Whereby wee ſee, that ſome bodily labour is permitted vpon the Sabbath, and namely that, that tendeth to the worſhip and ſeruice of God. And *Lyra* thus by the example of the Prieſts labour iuſtifieth the fact of him, that at the fiſhpoole of Betheſda was healed of a diſeaſe which he had had 38. yeeres; who taking vp his bed, and carrying it away at the commandement of Chriſt vpon the Sabbath day: The Iewes ſaid to him, It is not lawful for thee to carrie thy bed. Where beſides that he had a ſpeciall commandement from Chriſt

Iren. contr. Valent. lib. 4. c. 19.

Numb. 15. 32.

Zanch. in 4. præcept.

Athanaſ. in Matth. 11.

Leuit. 24. 8.

ſo

ſo to doe, and his bed otherwiſe lying there was in danger of loſing, and ſo it ſeemed to be matter of neceſſitie: let vs make his defence. *Falſum dicebant*, ſaith he, *It was not true that they charged him with, becauſe bodily labors, which tend to the honour of God, might well be done vpon the Sabbath day:* and he prooueth it by this reaſon, *euen as the Prieſts did much bodily labour in the Temple, in ſlaying and offering vp of the ſacrifices: and the carrying away of his bed made much for the glorie of God.* And ſo he approoued of all ſuch kinde of labour as tended to the glorie of God, or were directly pertaining to his ſeruice. *Lyra in Ioh. 5.8*

Thus we doe grant, that *men may trauaile to the places of Gods worſhip*, where the publike aſſemblies and meetings of the Church bee, becauſe otherwiſe they cannot ioyne with them in the communion of the Word, Sacraments, and Prayer; and though they bee farre diſtant in ſituation of dwelling from the common place of meeting, yet it is permitted vnto them to trauaile by land, or by water; on horſebacke, or on foote thereunto; nay they are commanded to doe it, and they may not vnder the colour of a long iourney tarrie at home idly taking their eaſe. For euen as the ſlaying of beaſts, is meerely in it owne nature a worldly and bodily labour, *yet the Temple, which was ſanctified, did change the nature of it*, and made it holy: ſo to trauaile and to ride, or go to and fro vpon the Sabbath is altogether painefull, and laborſome to the body; but to take this paines, to preach or to heare the word, maketh it an holy worke, and is warranted by the ſcripture: as in this very place, wee ſee how our Sauiour Chriſt and his diſciples trauaile from towne to towne to preach the Goſpel, and take ſuch paines, that they are hungrie and faint in the way. As going to Church though it be farre off, to preach or heard Gods word. *Matth. 23. 17.*

In like manner that all things might be done *in order and comelines in the Church* (as it is meete) according to the rule of the Apoſtle, and therefore that the whole congregation might meete together at one time, there muſt be ſome notice giuen of it to the people by the ſound of ſome thing: For the which purpoſe, as *the trumpets and hornes of the Prieſts* *1. Cor. 14. 40.* *Numb. 10. 2.* *Pſal. 81. 3.*

And ringing of bels to call men to the Church.

Priests and Leuites were ordained vnder the law: so wee haue the *ringing of bells* amongst vs. Therefore though I doe not see how the common iangling of bells that is vsed in too many places, and the disordered ringing at other times of the Sabbath, and for other ends, should bee a worke of the Sabbath, and how it can then be iustified: for which the late Ecclesiasticall Canons of our Church haue taken order, forbidding *That at any time the belles should bee ronge without good cause to be allowed both by the minister of the place, and by the Churchwardens:* so that vnles they will willingly consent vnto it, there neede be no more such disorder: yet the tinging of one bell according to the custome of the place at one time; and the same, or some other at another time, to call the people together, that they might come with one consent (as it were one man) (which meeting would otherwise be scattered and confused) that so all might be present at the seruice of God from the beginning to the ending; and as it is rightly called *Common Prayer*, so it might bee common to all indeed, and not priuate to a few; this ende maketh the labour acceptable vnto God, and though it bee a worke, and bodily labour, yet it hindereth not the obseruing of *the rest*, commanded vpon that day.

canon 88.

And to prepare necessary and conuenient food for euerie one.

Moreouer, God hath giuen to men liberty vpon this day, to prepare that food which is meete and conuenient for euery one, that their bodies being thereby comfortably refreshed through Gods blessing, they might bee the rather thereby fitted vnto the chearefull proceeding in his seruice; which otherwise through their weaknes, might faint, and giue ouer in the mids of it; for such is our nature, that wee stand in need of a continuall repayring by the creatures, and that euery day: therefore though (as wee haue seene) the buying and selling of victuals, and carrying of them to and fro was forbidden, seeing that the other sixe dayes are giuen vnto men for these purposes; yet the preparing of them, and making them seruiceable for the vse of man, according to the necessitie of euery one, is that which cannot bee done at other times, and yet men cannot want it, if they

will

will fruitfully hold out in sanctifying the Sabbath vnto the ende; and therefore this maketh it lawfull vnto all men, when they do it in that manner, and measure that may most of all further them in Gods worship, which is the chiefest thing vpon that day to be considered, and vnto the which al other things ought to bee referred. Thus our Lord Iesus doth maintaine the fact of his *Disciples in gathering the corne in the fields* against the cauils of the Pharisies; for they were wearie, and hungrie, and had no meate, neither place nor time to prouide any in; therefore they tooke that which was offered vnto them in the way, gather it and dresse it, (as it were) for themselues. Of which S. *Chrysostome* saith, *Discipuli; The disciples without any premeditation or thinking of the matter before hand, doe prepare a table for themselues in the fields.* So that they went not out into the fields of purpose to gather corne, which was forbidden, but being there, of meere necessitie they did that, which they did. And *Lyra* vpon this text sayth, that the defence, which Christ maketh for them doth shew, that in this thing they did not contrarie to the law: *Because*, as he saith, *that which is forbidden by the generall rule of the law, may admit an exception for some present necessitie.* As Christ himselfe sheweth by the example of *Dauid, who flying from the rage of Saul to saue his life, and comming to the house of God, to satisfie his hunger did eate the shew bread*, because there was none other there then, *which by the common law was proper vnto the Priests alone*, yet in this time of his neede he thought that he might lawfully eate it. And thus doth the Schooleman truly say of this place: *Excusat discipulos suos: Christ excuseth his disciples, who gathered the eares of corne vpon the Sabbath, Propter necessitatem quam patiebantur, because of the present necessitie that they were in.*

Matth.12.3.

Chrysost.in Mat.12.Homil.

Lyra in hunc locum.

1.Sam.21.6.

Leuit.24.9.

Thom.2ª.2ª. quæst.123. art.4.

And herein our Sauiour Christ doth not inlarge the bounds of this law, neither giueth to men vnder the Gospell any priuiledge aboue that, which they had vnder the law: but doth truly interpret the meaning of it, and sheweth what was permitted by it euen from the beginning. For

Wherein the Iewes had as much libertie as we.

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I am not of that minde, that the Iewes were more restrained in this point vnder the law, than we; for then, yet at the least the Disciples should haue submitted themselues vnto it, vntill his death, as Christ himselfe did in all things. Therefore that which is spoken in another place *of dressing their meate the day before the Sabbath*, is proper vnto the time of Manna; for the reason is there alleaged, why they should prepare that day for the morrow, because vpon the Sabbath they should not finde it in the field, and therefore of necessitie they were to gather, and prepare it the day before, as hath been alreadie declared. And this is that which the reuerend and learned Doctors obserue vpon this place,

Exod. 16.23.

D. Tremel. and Iunius in Exod. 16.26. *Iam statuit: There the Lord doth appoint what they should doe not onely the day following, but euery Sabbath as long as Manna should last, and shewes the reason* (which is common to them all) *that they should then neuer finde it in the fields.* And therefore wee see that the Lord appointing the perpetuall order of keeping the Passeouer, in which as also in some other feasts of the Iewes the first and last daies were holy and of the nature of the Sabbath (and therefore in them, both they had their holy assemblies, and also all work was forbidden) yet therein doth giue them leaue to dresse meate, saying:

Exod. 12.16. *No worke shall bee done in them, saue about that which euery man must eate, that onely may ye doe.* Where the same learned men say, *that it was lawfull also vpon the feast of Pentecost, of Trumpets, and of Tabernacles, but not on the Sabbath*; referring vs for proofe of this latter vnto the abouenamed 16. chapter of this booke: where it is manifest (as hath been shewed before) that he speaketh of the time of *Man* in the wildernes; at what time for two speciall causes they might not dresse any meate vpon the Sabbath, and hee doth not there giue a perpetuall rule of that, that should be obserued for euer. The like may bee said of that, which is spoken *of not kindling a fire*: which (reseruing the credit of all learned men to themselues, whose bookes I willingly and in truth before God acknowledge that I shall alwaies be vnworthie to carrie) I doe not see (as hath been said before) why it

Chap. 35.3.

may

may not be restrained to that very thing in hand, concerning the making of the Tabernacle, and yet no violence offered to the text. For as in that place mention is made of the Sabbath, to shew that the whole Tabernacle and all things in it was to bee referred to the Sabbath; and therefore that the making of it must giue place to the Sabbath, in so much as hee would haue none of that worke done then, no not so much as fire kindled for any such purpose. And if a man may safely restraine that which is spoken of resting from worke, vnto the worke of the Tabernacle (*as some learned men haue done before me*) why may not the other also that followeth immediatly in the next verse, bee restrained to it? and why may wee not thinke that both those Commandements tending to one end, and comming so neere together, are also of one nature? And whereas the Ecclesiasticall writers make mention of certaine Heretikes among the Iewes, called *Essæi, who dresse their meate the day before, and vpon the Sabbath kindle no fire, remoone no vessell, Nec à loum purgant*; it seemeth vnto me both that they condemne them for this ouer great strictnes of theirs; and also that this practise in so precise a rest was not common vnto al the Iewes, but proper to this sect of Heretikes: who professing a certaine kind of holinesse aboue others, euen in this point went beyond the law. And therefore whereas the Lord Iesus doth giue leaue not onely *to draw the oxe and the asse out of the ditch, to preserue their liues, but also to leade them to the water*, to make their liues more comfortable to them: wee permit not onely things needfull to the life of man, but also such as are conuenient to the vse and comfort of man: as the dressing of conuenient meates, whereby a man may be made more cheereful in the duties of sanctification: so that both in vsing them we refresh and not oppresse our selues; and in preparing them, we vse the time before, after, or betweene the publike exercises. In that therefore the law permitted the leading of the oxe to the water, wee see how things conuenient are not at that time vnlawfull, so that they be not abused or ouerused.

Vatabl. in hunc locum. Tremel. & Iunius.

Cent. 1. lib. 1. cap. 5.

Luk. 13. 15.

But

Wherein wee must take heed that we abuse not our libertie, in making solemne feasts vpon this day.

But herein the more we see that God hath prouided for our necessitie and comfort, the more carefull must wee bee, not to abuse this liberalitie of his: in making our libertie to become seruant to our wanton desires, and so to foster carnall licentiousnes in vs, which might hinder the worship of God. For though it be lawfull for vs vpon this day to prouide such meates as shall be conuenient for our owne families, yea to relieue our poore neighbours, and to intertaine honestly and comelily such of our friends as we shall inuite; yet purposely vpon this day to appoint solemne feasts, and sumptuous banquets (as is the custome of many) whereby many should bee hindred from Gods worship, and our selues made more vnfit for it, I doe not see how that should be lawfull. For though we be not forbidden vpon this day to kindle a fire for the dressing of meate, yet wee must take heede, that we make not such a flame, as should burne vp al zeale towards Gods worship, & so might kindle his wrath against vs. Wherein I doe humbly desire, that I bee not vncharitably mistaken, as though I did mislike and condemne all kinde of feasts, which I willingly acknowledge to haue such good warrant from the scripture, that I wish they were more vsed, to the relieue of the poore, the maintenance and increase of loue among neighbours and kinsfolkes, and the glorie of God: but as we haue said of other lawfull things, (as the workes of our callings, and honest recreations) that vpon this day they are vnlawfull, because other things are then to be done, vnto which these must giue place: so wee say of these, that this is not a day of purpose to be chosen for them. Such therefore as on the Lords day institute such solemnities, whereby euery corner of their house is stuffed extraordinarily with men and women, are duly to consider of that, which is written of King *Dauid*, who hauing a vaine desire and needlesse appetite, would not deferre, *but longed to taste of the water in the well of Bethleem*, a well fenced Citie, and from whence water could not be fetched by hand without some ieopardie to them that should fetch it. Hereupon *three of his most worthie men take this busines in hand*, for

2. *Sam.* 23. 15. 16.

the

the compaſſing whereof their liues were indangered: at their returne after better deliberation, *he powred foorth the water on the ground, ſaying, God forbid that I ſhould drinke the blood, or the liues of theſe three men:* whereby he ſhewed both his owne offence in ſending them, and the free mercie of God in preſeruing them. Wherefore foraſmuch as theſe great preparations cannot conueniently bee vſed on the Sabbath day without the hazard of mens ſoules, becauſe that which ſhould be a day of holy reſt vnto the Lord, is thereby made a day of vnneceſſarie toyling for men: although the Lord in the riches of his mercie may haue pitie to ſaue their ſoules, yet the gouernours of thoſe families, or maſters of ſuch feaſts ſo flatly proceeding againſt the ordinance of God, doe, as much as in them lieth, murther the ſoules of their ſeruants, and drinke their blood: who with the hazard of their owne ſoules haue prepared a feaſt for the comfort of mens bodies. For indeed none is to be withheld ordinarily and continually from the publike aſſemblies on the Lords day onely or principally in regard of dreſſing of meate. *Chriſt would not ſuffer Mary to be withdrawne from an extraordinary exerciſe of the word,* though there was much buſineſſe, by reaſon of his vnlooked for comming with his Diſciples: much leſſe are any to be withheld from ordinarie aſſemblies on the Lords day, which are to bee *remembred with due preparation.* For though meate was made for the bellie, yea the bellie for meate, yet *whether we eate or drinke, all muſt be done to the glorie of God:* but this is not to the glorie of God, that the ſoules of his ſeruants ſhould faint through famine of hearing the word, by taryings at home on the Lords day to dreſſe meate. Beſides, the Lord in commanding reſt had ſome reſpect to ſeruants, as hath been ſhewed before, and therefore the commandement is vrged with this reaſon, *Remember that thou waſt a ſeruant,* therefore ſeruants are not to bee put to drudgerie vpon that day, all ſeruile worke being ſpecially forbidden, much leſſe with ſuch drudgerie to be withheld continually from Gods ſeruice. This was indeede an vſuall practiſe among

Luc. 10.40.42. Note the words.

Exod. 20.8.

1. *Cor.* 10.31.

Deut. 5.15.

Macrob. Satur. lib. 1. cap. 16.

mong the Heathen, that knew not God, to haue their greatest feasts vpon their holy daies. And thus *for the most part among the Romanes were the holy daies defined:* as *Macrobius* saith writing of them. And so is it still, and hath alwaies been among the Papists: and their greatest feasts are vpon their greatest and most solemne holy daies. So that good cheere was a proper note of such daies; and in our English tongue they called thē the feast of S. *Thomas*, the feast of S. *Andrew*, &c. and some were called double feasts: all of thē so called, as appeared by their practise, rather of the good cheere, and abundance of meate and drinke, than of the festiuitie and holines of the day. For he that sometimes came to no part of seruice, but lay in his bed vntill dinner, would be sure to lose no part of the feast: which shewed that they did not onely ioyne them together, but made more account of the one, than of the other. And so doe many carnall Gospellers in these daies; they make great feasts vpon the Lords daies, though they liue miserably all the weeke long besides. And it is obserued to be a common practise of some, that liue in cities and great townes, that all their friends and strangers, that they meete with vpon Monday, Tuesday, Wednesday and all the weeke after, they bid then to dinner together vpon the Sabbath day; and then they sit at it sometimes almost vntill two or three of the clock in the afternoone. And this kinde of course indeede is fit for them that are of no religion, or of a false religion. But Master *Zanchius* hauing shewed, how the Gentiles did define their holy daies by their sacrifices, and solemne feasts vsed on those daies, addeth, *Nobis Christianis aliter: We Christians must define our holy daies after another fashion, for solemne banquets are not comely vpon such daies.* He saith, that we must haue a more essentiall difference than this to know them by; for indeed this is not only not proper vnto them, but rather common vnto the other sixe daies, in which all things belonging to this world are permitted vnto vs.

Zanch. in 4. precept.

But if it be further demanded, whether wee may with a good conscience goe to such feasts, and lawfully eate of the

meate

meate thus dressed on the Lords day: I answere, that the fault is in him that ordaineth the feast: and therefore if thou beest called, thou maist lawfully goe, because thou knowest not how he disposeth of his offices, how he ordreth his seruants, nor how he prouided for the worship of God: and as the guest is not curiously to inquire after it, so the housholder is bound carefully to prouide for it, and charitie bindeth vs to hope the best, till wee know the contrarie. But if it be knowne, that it is an vsuall and common thing with him on the Lords day thus to doe; then with Christian admonitions in wisedome vsed wee may refraine the place, that by our absence also we may the rather shew, that wee mislike the fact, rather than by our presence and example, to giue countenance to such a corruption, as so greatly hindreth the worship of God.

Whether wee may goe to such feasts or no, which are made by others.

See Master *Greenham* vpō the Sabbath.

The like is to be said of Mariage dinners, which in many places are commonly kept vpon this day: for though I denie it not to bee lawfull, yea conuenient to solemnize the holy ordinance of Mariage vpon this day, because then the whole congregation meeteth, and then they may haue the prayers of the Church: yet the great toyling of many, which accompany such feasts, is not meete for this day: and therfore seeing it is a thing indifferent, to be married vpon that day, or any other before or after: to auoid offence, let them either both marrie and feast on some other day; or marrie on the Lords day, and feast on another. If it be asked whether wee may goe to such Mariage dinners: the answere is partly set downe before: but if it be further pretended, that it is a good deed to help yong married people with something to begin the world: I grant it to be true, and therfore they may gather a contribution for their reliefe, without charging the parties; or else they may chuse out some other day to goe to them after the Sabbath: so shall they neither accuse vs of want of loue, neither shal we burthen our selues with partaking with their sinnes. But if a man goe wilfully for the feasts sake, howsoeuer he doth couer himselfe with the cloake of charitie, yet hee doth goe to the place, as to a

Mariage dinners vpon this day inconuenient, & some vnlawfull.

market, and not to shew loue: and he doth rather prouide for his owne belly, than for the poore: hee pretendeth loue to others, but in truth he seeketh himselfe: if thou wilt not giue thy penny, but take thy penny worth, thou goest as to an Inne: if thou wilt needes haue thy part, then alreadie thou hast thy reward.

But some for the defence of Mariage dinners vpon the Sabbath, do alleage the example of Christ, and his Mother, and his Disciples, who at a great Mariage dinner in Cana of Galile were inuited on the Sabbath, and came to it. And in auouching of this they are very constant, as though it were as cleere as the noon day. Wheras it seemeth vnto me, that this thing whereby they would seeme to prooue it, is more doubtfull than that, which is in question. The words of the text are euident and plaine, as they bee set downe by the Euangelist S. *Iohn: That the third day there was a mariage in Cana a towne of Galile, and the mother of Iesus was there,* 2. *and Iesus was called, and his Disciples also vnto the Mariage.* But I doe not finde one word there sounding to proue that this mariage was vpon the Sabbath day, neither can it probably be gathered from any circumstance of the text that it was so. I doe not denie, but that some of the ancient Fathers seeme to bee of this opinion, as S. *Augustine*, whose authoritie is greatly vrged to this purpose. His words are these: *This is the day, in which the children of Israel passed through the red sea drie foot, in which the Lord Iesus was baptised in Iordan, in which he turned water into wine in Cana of Galile, in which he fed fiue thousand men with fiue loaues in the desert, in which he came in to his Disciples, when the doores were shut, in which we hope that he shall come to iudgement.* Where we doe see, that he setteth downe but his owne coniecture, and that without warrant of Scripture, for hee hopeth that vpon this day, that hee speaketh of, Christ shall come to iudgement, which no man knoweth, no not the Angels in heauen. And besides, what proofe is there of this, that Christ was baptised vpon the Sabbath day, rather than vpon any other day of the weeke? and so of the other things ~~hee~~ spoken

Ioh. 2. 1.

Aug. de temp. serm. 154.

ſpoken of: and ſeeing the Scripture hath left them vncertaine, why ſhould wee appropriate them vnto any certaine day? Much leſſe ſhould we be borne down in a matter of ſo great importance with the bare ſuppoſals of men without any warrant from the Scriptures. But what if S. *Auguſtine* be miſtaken, and that he ſpeaketh not of the Sabbath day at all, but that it bee euident out of his owne words, that hee ſpeaketh of the firſt day of the weeke, now called the Lords day, which was then worke day, when this mariage feaſt in Cana was celebrated? for his words are theſe, *That this is the day, in which Chriſt came in to his Diſciples, when the dores were ſhut:* which hee did twice, but both of them vpon the firſt day of the weeke, and not vpon the Sabbath of the Iewes: for as S. *Iohn* ſaith he thus firſt came vnto them, *the day of his reſurrection, and then eight daies after.* Now all men know that this day was not ſanctified vntil his reſurrection, and ſo vntill then the Sabbath of the Iewes was in force, on which day the mariage feaſt of Cana in Galile was not, but on the day following, by the iudgement of S. *Auguſtine*, being then worke day. So that his authoritie ſeemeth very fitly for this purpoſe, that Mariage dinners may be vpon any of the worke daies, and men may then goe to them. For Chriſt and his Diſciples were at one vpon ſuch a day: wherin we will eaſily yeeld vnto them. *Ioh.* 20. 19. 26.

The feaſts or ordinarie diet of Noblemen and great perſonages vpon this day.

Concerning the feaſts of Noblemen and great perſonages, or their ordinarie diet vpon this day (which in compariſon may be called feaſts) becauſe they repreſent in ſome meaſure the Maieſtie of God on the earth, in carrying the image as it were of the magnificence and puiſſance of the Lord, in ſo much that *they are called Gods*, much is to bee granted vnto them: yet they muſt remember, that as the Lord hath aduanced them, ſo they are to aduance the Lords worſhip: and as they bee neereſt to God, ſo God muſt bee neereſt to them in their houſes, and circuits. And therefore they both may and ought ſo to diuide the times of the day for the worſhip of God, and their ſeuerall offices for their ſeruice, as both their magnificence may be maintained, and *Pſal.* 82. 6.

the worship of God prouided for: which they may the more easily doe, when hauing many seruants the burden being diuided among them, it shall bee the lighter vpon euery one: and also hauing diuers Chaplaines in their houses, euery company may haue their seuerall Teacher, and so the whole houshold may meete twice a day to serue the Lord; if not at once, yet at seueral times, if godly and Christian wisedome be vsed in diuiding the seasons. The like is to be said of the families of Knights, Esquires, and Gentlemen of great office and worship, in whom also is some image of the Lord to bee seene: who if they cannot in all sorts prouide for their houshold in this behalf, as the forenamed; yet if they liue in such cities or great townes, as haue their diuers publike meetings at sundrie houres in the day, they may make a good supplie, in diuiding their companie; and so some going to one Church at one time, and some to another: and so there neede bee none, but at one time of the day or other in some publike place hee may serue the Lord. As it is the practise of many reformed Churches beyond the seas, especially in great townes to haue two or more publike assemblies in the forenoone, and as many in the afternoone, euery Lords day, that so euery one of what calling soeuer he be, might conueniently come either to the one, or the other. But in whatsoeuer place they liue, and whosoeuer they bee, high or low, great or small, if they were as wise in these things, as they bee in the affaires of this world, they would finde out some meanes both to prouide for the glorie of God, and yet not altogether neglect the conuenient furniture of their tables. For mine owne part I am not to appoint, neither doe I vndertake to prescribe, what quantitie or kinde of meates should be prepared, nor after what manner, nor how offices and seruice should bee diuided in any mans familie: *but I giue mine aduice, as one that hath obtained mercie of the Lord to be beleeued.* And this I can say by experience of some, who for their religion haue borne credit in the Church, and for their authoritie haue carried some countenance in the Common-

And of Knights, Esquiers, and great Gentlemen.

1 Cor. 7. 25.

wealth,

wealth, that on the Lords day they haue had their tables both Christianly and worshipfully furnished, without any hindrance of the worship of God at all, notwithstanding the number of their daily retinue and ordinarie family hath been great. But to returne to that from whence I haue a little digressed.

Last of all, and generally concerning this matter, what things soeuer the time present doth necessarily require to bee done for our owne furtherance, the commoditie of our brethren, or the benefite or preseruation of any of the creatures, which cannot be deferred vnto another day without losse or hinderance, neither could any waies bee prouided for before, (For the occasion was but now offered) though they doe no wayes belong to any part of Gods seruice immediatly: Nay I will say more, and but the truth: though they doe keepe vs from it, or call vs away when we bee at it, yet they are permitted vnto vs, and wee may lawfully doe them; though they be neuer so painefull and full of labour, without any offence against the law of the Sabbath, wherein notwithstanding bodily rest is so straightly required, as we haue learned. And therefore it is truely said, *Opus corporale, A corporall labor pertaining to the preseruation of a mans owne bodie, life or health, when it is necessary, breakes not the Sabbath.* Where he brings in the example of *Helias* in this case, flying for the space of many Sabbaths together from the persecution of *Iezabel*; as it is set downe more at large in the first booke of the Kings. *That Ahab told Iezabel all that Eliah had done, and how he killed all the Prophets, with the sword: Then Iezabel sent a messenger vnto Elijah, saying, The gods doe so to me, & more also, if I make not thy life like one of their liues by to morrow this time. When he saw that, he arose, and went for his life, and came to Beer-sheba; and from thence hee went a daies iourney into the wildernes: and as he lay, and slept vnder a Iuniper tree, behold an Angell touched him, and said vnto him, Vp and eate. And when hee looked about, behold there was a cake baken on the coales, and a pot of water at his head: so he did eate, and drinke, and returned, and slept. And the angell of the*

And whatsoeuer the time present doth necessarily require, though it belong not to Gods seruice, may be done.

Thom. 2ª. 2ᵉ. quæst. 123. art. 4.

1. King. 19. 1.

Lord came againe the second time, and touched him, and said: Vp and eate, for thou hast a great iourney. Then he arose, and did eate and drinke, and walked in the strength of that meate fortie daies, and fortie nights vnto Horeb the mount of God. Where we see ỳ in this long iourney of fortie continuall daies and nights, which hee vndertooke at the commaundement of God, and that also for the safegarde and preseruation of his life, he did flee and tooke great paines in trauailing diuers Sabbath dayes together. Such is the great liberalitie and mercy of God towards vs, that all men might bee left without excuse before his iudgement seate, that wil not obserue *this rest of the Sabbath*; which when hee requireth of them neuer so exactly for their good, giueth vnto them notwithstanding so great libertie of working and trauailing to encourage them thereunto; if not, at least to the stopping of their mouthes in their iust condemnation. And this is that which is spoken in S. Matthew, *That if the sheepe be now in the ditch vpon the Sabbath day, it must be presently holpen out lest it miscarrie.*

Matth. 12. 11.

Therefore that wee might see the trueth of this generall rule in some few particulars, for our better edifying and instruction in godlines, though there may not bee mustring and surueying of souldiers, trayning vp of men in the feates of warre ordinarily vpon the Sabbath; yet if the enemie be now a comming, or be alreadie in the campe, or hath layd siege to the walles; then it is lawfull with all force of men and munition of warre, to meete with him, to fight against him, and to defend our countrie; and to haue continuall watch and ward in armes for these purposes, the present necessitie requireth it, it cannot abide any delay. And herein also the same Doctor of schoole diuinitie (as they call it) saith truely, *It is lawfull to make warre for the preseruation of the common wealth, and defence of the faithfull: Si tamen necessitas hoc postulat: If necessitie doe require it*; where he giueth this reason: *for this were to tempt God, if any should in such an imminent necessitie abstaine from warre: Sed necessitate cessante: But when this necessitie doth cease, it is not lawfull to war.*

Example hereof.

I

Thom. Aquin. ibid. quæst. 40. art. 4.

I

I will not ſay as he ſaith, *In diebus feſtis, Vpon the holy daies,* but *in diebus Dominicis, vpon the Lords daies.* For as *Beda* ſaith, *Neceſſitas excuſat, Neceſſitie doth excuſe the fact:* where hee alledgeth the example of the Machabees, who did well vpon that day in defending themſelues by armes againſt their enemies, and they made a decree at that ſame time, (as it is ſet downe in that hiſtorie) ſaying, *Whoſoeuer ſhall come to make battell with vs vpon the Sabbath day, we will fight againſt him, that we die not all, as our brethren were murthered in ſecret places.* *Danæus* ſaith, *Licet pugnare: It is lawfull to fight vpon the Sabbath day, if by any neceſſitie wee be vrged thereunto:* and giueth a good reaſon of it, euen taken from the end of the Sabbath, which is the benefit and good of man, ſaying: *Quia ſanctificatio: Becauſe the ſanctification of the Sabbath doth not hinder thoſe things, which are ordained for the ſafegard of man, either in bodie, or ſoule.* Where hee bringeth in the example of *Ieboſhua*, who with men armed did at the commandement of God beſiege and compaſſe about *Iericho* vpon the Sabbath day. And *Zanchius* ſhewing in what caſes men may labour vpon the Sabbath, ſaith, *Quando inenitablis neceſſitas: When that neceſſitie, which could not be auoided, doth require it:* and further expounding himſelfe, he addeth, *Ita vt non poſſis vel anteuertere: So that neither you could preuent the time by doing it the day before, nor deferre it vntill the day following.* To which purpoſe hee alleageth the example of the Iſraelites, who when *Benadad* the king of Aram fought againſt Samaria, *They*, at the commandement of God, *pitched againſt them ſeuen daies, and in the ſeuenth day the battell was ioyned: and the children of Iſrael ſlew of the Aramites an hundred thouſand footmen in one day.* Thus in caſes of neceſſitie wee ſee, what libertie God hath granted vnto vs. And this is that alſo, which *Ionathan* the Captaine of the Iewes did alleage for himſelf, *when Bacchides their enemie did twice of purpoſe ſet vpon them on the Sabbath day,* hoping then to ſurpriſe them, when they ſhould be occupied in Gods worſhip, *he did fight in their defence, becauſe* (as he ſaid) *it was a caſe of neceſſitie, the danger was ſo preſent.*

Aeda in Marc. 2.27.
1.Mach.2.40. 41.
& 9.44.
Dana.Ethic. Chriſt.lib.2. cap.10.
Ioſhu.6.4.
Zanch.in 4. præcept.
1.King.20.29.
1.Macrob.34. & 43.

present. And this is that which hath been practised of all godly Captaines, as of *Nehemiah*, who in the building of the walles of Ierusalem after their returne from the captiuitie, because their enemies did seeke not onely to hinder the building, but to pull it downe, he caused them *not onely to build with one hand, and to hold their weapons with another*: but also to keepe watch and ward for the preseruation of that which they had builded, both day and night, *so that neither himselfe, nor his brethren, nor his seruants, nor the men of the ward, which followed him, nor any of them did put off their clothes, saue euery one did put them off for washing.* And not only the lawes of God, but euen of men also, doe giue this priuiledge to labour vpon the Sabbath in such times of necessitie. For as *Vlpianus* saith, *Feriæ à forensibus negotijs: The holy daies doe commaund rest from all publike affaires: but yet such things as pertaine to warre may bee done vpon them: in which kinde keeping of watch and ward is one.* Whereunto also in part may be referred that fact of *Nehemiah*, who *set his men to keepe the gates of Ierusalem vpon the Sabbath day*, that the Merchants of Tyrus and others might not bring their wares into Ierusalem vpon that day, as they had vsed to doe in times past.

Nehe.4.17.

23.

Digest. de feriis l. permulti.

Nehem.13.19.

Example 2.

Againe, if any person be dangerously sicke, hee ought to haue all such comforts as are meete for him, and therefore some must attend vpon him, others runne, or ride to the Physition, Apothecary, or Chirurgian, and al of them ought to trauaile or deale for him, when there is such neede, and the disease bee so great, that the longer it bee deferred, the more shall the partie bee indangered, and the disease will grow more incurable. For this very example is brought by the aboue named Schooleman: *Opus seruile ad salutem alterius, non violat Sabbathum, A bodily labour that is taken in hand for the health of another, doth not breake the Sabbath, & inde est, and hereupon it is lawfull to giue physicke vnto all men vpon the Sabbath day.* And thus wee reade, that our Sauiour Christ did heale many vpon the Sabbath day: (as it is set downe by the Euangelist) as *one that lay at the poole in Ierusalem*

Thom. Aquin. Secunda 2. quæst. 123. art. 4

Ioh. 5. 5.

ſalem and had been ſicke 38. yeeres. Ieſus ſaid vnto him, Ariſe, take vp thy bed, and walke, and immediatly the man was made whole, and tooke vp his bed, and walked, and the ſame day was the Sabbath. And alſo him that had a dried hand, to whom hee ſaid, *Stretch out thy hand, and hee ſtretched it out, and it was made whole, as the other: and this was vpon the Sabbath day:* Matth. 12. 13. for before hand the Phariſies asked him this queſtion, *Is it lawfull to heale vpon a Sabbath day, that they might accuſe him.* And at another time, as S. *Luke* ſaith, *As he taught in one of the Synagogues on the Sabbath day, behold, there was a woman which had a ſpirit of infirmitie eighteene yeeres, and was bowed together, and could not lift vp her ſelfe in any wiſe, whom when Ieſus ſaw, he called her to him, and ſaid to her, Woman thou art looſed from thy diſeaſe. And he laid his hand on her, and immediatly ſhe was made ſtraight againe, and glorified God.* Luc. 13. 10. And laſt of all, *when he entred into the houſe of one of the chiefe Phariſies on the Sabbath day*, Chap. 14. 1. and there was a man before him which had the dropſie, hee asked them this queſtion, *Is it lawfull to heale on the Sabbath day?* Vnto which though they made no anſwere, yet when he tooke him, and healed him, and let him goe, he did ſufficiently ſhew the lawfulnes of it. And thus by theſe and ſuch like examples wee ſee, that whereas it hath been ſaid before, that vpon the Sabbath we may doe things neceſſarie, what kind of neceſſitie is meant: not onely that that is abſolute, *ad eſſe*, as they ſay, euen to the being and preſeruation of a mans life, but, *ad benè eſſe*, to the preſeruation of his health, or recouering of it. For ſo Chriſt healed many vpon the Sabbath, as wee haue ſeene, who might haue liued vntill the next day, but not ſo comfortably, and ſo might for the want of health haue bin hindred from the cheereſull ſeruice of God, for which the Sabbath was firſt ordained. And this is that which *Tremellius* obſerueth in his notes vpon the Syrian Paraphraſe, that the Rabbins, who were very ſtrickt in ſome caſes, euen beyond the law, to obſerue this Commandement of the outward reſt, that yet they held this generall principle, that *Diſcrimen mortis pellit Sabbathum*; that the danger of death diſpenſeth

Tremel. Syriac. in Matth. 12. 5.

seth with the Sabbath, which is a true position in Diuinitie.

Mark.2.27. And againe vpon these words of S. *Marke*, *The Sabbath is made for man, and not man for the Sabbath*, he obserueth out

Idem in hunc locum. of diuers places of the Talmud, *that the Rabbins themselues, that are of sounder iudgement*, though they be too precise in the outward obseruation of the rest, yea superstitious therein: *Vbi tamen periculum mortis interuenerit: Yet where there is danger of life, yea though it bee not altogether euident, they say, that the Sabbath may be broken, and that he is most worthie of praise, who herein shall goe before other.* And *Beda* doth not restraine it vnto life only, but to health, when he saith, *Ma-*

Beda lib.1. in Marc.2. *tor cura omni sanitati: There is more care to be had of the life and health of a man, than of the Sabbath:* and his reason is this, *That wee are so commanded to keepe the Sabbath, that if*

Matth.12.5. *there be any necessitie, he shall be blamelesse that shall breake it*, as our Sauiour Christ speaketh in the Gospell.

Example 3. And that I might not stand long in the particulars which are infinite, if there be any sodaine eruption or breaking in of waters: if any casualtie by fire, vpon mens houses or goods; if any breaking into shops or houses by theeues; or such like, we ought so to meet with these present occasions, which by no wisdom could haue bin preuented at another time (for they were but now seene, nay they did but euen now offer and shew themselues) as may most seeme for the benefit of men in preseruing the creatures; which as they were made in the beginning, so are still to be preserued for his vse; neither can they decay without his great losse and hinderance; in so much that vpon these occasions men may not onely bee absent from the Church, but also if they were now in the middest of Gods seruice, they might safelie depart from it; yea sometimes vnto the leauing of no one person in the Church. And for matter of casualtie, *Lyra* giueth this generall rule, vpon these words of the 4 Commandement, *In it thou shalt doe no manner of worke: Licitum*

Lyra in Exo.20 *tum erat operari: Yet for all this it was lawfull then to doe those things, which could not well be deferred to the next day, nor done the day before:* and bringeth in this for an example, (that I might

might vse his owne words) *In casualibus remedium adhibere: To helpe and remedie those things, which fall out by mischance*; as men improperly vse to speake. But *Macrobius* bringeth in the answere of *Scevola* the Lawyer more plaine and direct to this purpose: who being asked this question, *What was lawfull to be done vpon the holy daies, gaue this answere, euen that, which if it had been omitted would haue done some hurt:* and then bringeth in this for an example, *Qui trabem tecti fracti: If a man see a peece of timber broken, that may indanger his house, and doe vnderprop it, to saue it from present falling, he is not to be thought to haue polluted the holie daies.* And further, that in such cases of danger we may goe all out of the Church, and breake off the chiefest parts of Gods worship for a time, wee haue the example of the Apostle *Paul: Who the first day of the weeke, when they came together to breake bread, he preached vnto them at Troas ready to depart on the morrow, and continued the preaching vnto midnight: And there was set in a window a certaine yong man named Eutychus, fallen into a dead sleepe: and as Paul was long preaching, he ouercome with sleep, fell downe from the third loft, and was taken vp dead. And Paul went downe, and laid himselfe vpon him, and imbraced him, saying, Trouble not your selues, for his life is in him. So when Paul came vp againe, and had broken bread, and eaten, he communed a long time, while the dawning of the day, and so departed.* Where wee see that vpon the Lords day, when this casualtie fell out euen in the middest of Gods worship, and a little before the Sacrament, that the congregation for a time was dissolued, and *Paul* the Preacher, and the rest of the people the hearers came foorth to succour this man, and then returned to performe the rest of Gods seruice that remained. And to this purpose is the similitude of a learned man: *Talis hæc causa, &c. Herein the cause that mooues men is such, as in the day of a publike fast: wherein, Si quis æger ieiunium corrumperet, nulla ratione reus tenetur: If any man through sickenes be driuen to eate, and so breake the fast, in no wise he is to be condemned.*

Macrob. Satur. lib. 1. cap. c. 16.

Act. 20. 7.

Beda in Mar. 2

Last

Many things of necessitie must be done to the cattell vpon this day.

Last of all, not only men, but the bruite beasts must haue all such duties performed vnto them, which of necessitie they cannot want, without their perill; as the cattell must be soddered in the winter time; and the beasts must be milked at all times of the yeere; and *the oxe must be loosed from the stall, and driuen to the water.* And *Lyra* vpon the words of this Commandement, in which it is said, *In it thou shalt doe no manner of worke*, writeth: *Licitum tum erat: It was then lawfull to doe all such things both to the cattell, as well as to men, which could not well be deferred:* and there hee giueth these instances of the cattell; *to leade them to water, to giue them meate, and to lift them out of the ditch, if they be fallen in, and such like.* And *Scæuola* doth not only say, that an owner, if any of his cattell be fallen into a ditch vpon the holy daies, that he may call for helpe, and pull it out; hee giueth this reason: *Quia omissum noceret, because if it had bin neglected, it would haue turned to the hurt both of the cattell, and of the owner.* Whereunto agreeth another of the same countrie and time, who in his booke of husbandrie, sheweth what they then among the Romanes counted lawfull to be done on their holy daies: and among other things reckoneth vp the care of the cattell, when they bee in present danger, saying:

Luk. 13. 15.
Lyra in Exo. 20

Virgil. lib. 1. Georg.

Balantemque gregem fluuio mersare salubri.
To leade the bleating flocks of sheepe,
to wash in holesome waters deepe.

Macrob. Satur. lib. 1. cap. 16.

And *Macrobius* vpon these words saith, that by the last word of the verse it is euident, that he meant, that they coũted it lawfull to wash their sheep vpon the holy daies, when they saw present danger, to heale them of some disease: but not to clip them for their owne profit and gaine. So that all things that were needfull to be performed for the comfort of men, and of any of the creatures were alwaies permitted. And *Zanchius* rendreth this reason, why the oxe that is fallen into a ditch may be holpen out vpon the Sabbath, *Because it cannot be deferred vntill to morrow, for then either the beast would die, or at the leastwise be a great deale worse.* And

Zanch. in 4. præcept.

this

this is that which our Sauiour Christ meaneth, when hee saith in the Gospell of Matthew, *I will haue mercie and not sacrifice.* In the which place he doth not refuse sacrifices (for they were commaunded by God) but hee speaketh in comparison, as though hee had said: The Lord had rather haue mercie shewed to men, then sacrifice offered to himselfe: so that comparing these dueties, *mercie* with *sacrifice*, he prefereth the one before the other; and saith, he had rather haue this, then that, when both of them cannot be had together; but if when the one be performed, the other must needes bee neglected; then would he haue vs leaue the sacrifice, and shew mercie in helping others. *Matth.* 12.6.

So that as it is said, in another case: *A man shall leaue his father and mother, and cleaue to his wife:* Not meaning that he should altogether forsake them, but shewing that the bond of marriage is greater then the bond of nature, betweene parents and children; and therefore the duties more necessarily required, hee compareth the one with the other, and saith; that if present dutie be required of me to my parents, and yet at the same time my wife standeth in need of my help, so that I cannot do both together, but must needs leaue one vndone; I must make choise of the wife, as the principal, and forsake the father in comparison of her: Euen so the spirit of God here by sacrifice (as by one kinde) meaning generally the whole worship of God, he would haue vs so to offer it vnto him, as that in the meane season wee neglect no occasion of shewing mercie vnto any of his creatures, which he offereth vnto vs; but rather first of all to shew mercie, and then to offer sacrifice. As he saith in another place: *First be reconciled to thy brother, and then come and offer thy gift.* For seeing that the whole seruice of God is ordained for this cause among many others, that wee might be made more fit to helpe our brethren, and to shew all duties of mercie vnto them, all other must giue place vnto this, when necessitie so requireth. According to that which Master *Gualter* saith: *Omnia externa: All outward things must giue place vnto loue, lest wee lay a snare vpon them:* *Gen.* 2.24.

Thus mercie is preferred aboue sacrifice.

Matth. 5.22.

Gualt. in Mat. 2. *Homil.* 22.

quos

quos necessitas inenitabilis aliò vocat: whom inenitable necessitie doth call another way: or at whose hands the present necessity, that cannot be auoided, doth require another thing. And that this is the true meaning of the law of resting, appeareth more cleerely by that which Christ Iesus speaketh of it in the Gospell after S. *Marke: The Sabbath was made for man, and not man for the Sabbath.* That is, the day of rest was appointed for the benefit of man; and not onely of him, but of all other creatures: and therefore it must bee so obserued, as may bee most beneficiall vnto them; and the *rest* in it must giue place to them, and not they to it: so that it were against the meaning of the law-giuer to abuse the *rest* vnto the hurt of them; and that men should vnder the pretence of resting, withdraw all their labour from them, who by present necessitie did call for it, and require it at our hands. But euen as the King, because he is greatest, when he commeth in presence, all do giue way vnto him: so because to helpe others is greater than *rest*, and mercie greater than sacrifice; therefore these later must alwaies giue place to the former. So that if need be wee must not *rest*, but labour vpon the Sabbath, to doe good vnto men, or to the cattell. For seeing that one end of it is, that the creatures might bee preserued in their best estate (which without some rest, could neuer long continue) if now by labouring I preserue that, which otherwise, if I rested from helping it, would perish; I haue by labour attained vnto the very end of *rest*, which without labour I could not haue done: and thus in labouring I haue not broken the commandement of *rest*, but kept it in one of the principall ends, for which it was instituted: namely, the profit and commoditie of all the creatures here below. In which respect our Lord Christ maintaineth the doing of his Disciples in gathering the corne, and eating it; for that thereby their fraile and wearie bodies being refreshed, and getting new strength (which otherwise would haue fainted, as wanting their ordinarie foode) were made stronger, and more able to follow their Master. Now, seeing that the Lord in commanding to rest,

Mark. 2. 27.

To preserue Gods creatures is a work of the Sabbath.

had

had regard to his creatures, that could not want it; namely, that the beasts might be made more seruiceable vnto men, and men more fit to doe duties vnto their brethren, and vnto God in their calling; because his Disciples were fitted vnto this by that labour, which necessitie put vpon them, and if they had not so laboured, they should haue bin more vnfit: therefore in this worke the commandement of resting was not broken, nay it was especially obserued.

Thus as we haue seene the commandement of resting is so straight indeed, as it seemed best vnto his wisedome, *who made all things for himselfe*; yet in giuing it, he hath had regard vnto our good: and therefore hath made it so large, that within the compasse of it, there is libertie giuē vs to do all such things, as doe not directly hinder the sanctification of the Sabbath: or if they be against it in their owne nature, yet necessitie that could not be foreseene, nor deferred, craues them at our hands, they are iudged to bee farre vnlike vnto themselues, and haue as it were a new qualitie put vpon them: And here is the olde prouerbe of the heathen true: *Necessitas non habet ferias*: Necessitie as it is without lawes, so without holie daies. And though it bee so that wee are giuen to take too much libertie to our selues, and therefore had neede to be restrained vnto the full; and it were more profitable for vs to heare, from what things wee should rest, then wherein wee may labour; yet there is a trueth in all things, which must be knowne: and though some are ready to abuse it, yet therefore it must not bee kept from them, who haue care rightly to vse it. For though they that bee ignorant, will be ignorant still, *yet wisedome shall be iustified of her children.* Which is to be considered of vs the rather, lest any through a grosse superstition, should fall into the extremitie of the Iewes: of whom it is writtē, and namely of certaine heretikes called *Essæi*, that they are ouer precise in this rest, so *that they dresse all their meate the day before: vpon that day they kindle no fire, they remoue no vessell: Aluum non purgant: they doe not ease themselues.* And in this respect, *Mattathias*, and the rest of the Iewes condemned iustly the

Pron. 16.4.

1. Cor. 14.38.

Matth. 11.19.

Cent. 1. lib. 1. cap. 5.

1. Mac. 2.34.

the fact of their brethren, who for lacke of defence suffered themselues, their wiues and children, to the number of 1000. soules to be slaine of their enemies vpon the Sabbath day. Concerning which fact of theirs, also a learned man saith: *Superstitio fuit ex ignorantia: It was a superstition bred in them, for want of the true knowledge of the law of God.* Whereunto agreeth *Lyra: Sine dubio: Doubtlesse* (saith he) *this proceeded of a certaine deuotion ioyned with simplicitie: for it was lawfull for them vpon the Sabbath day to defend themselues.* And *Zanchius* speaking of this fact of the Iewes, that *they would not fight against the souldiers of Antiochus vpon the Sabbath day, because they thought it vnlawfull, and so suffered themselues to be slaine,* saith of them as the Apostle *Paul* did of other their countrimen, *They had the zeale of God, but not according to knowledge.* And therefore he saith that *Mattathias* their Captaine, and the rest of his souldiers, when they heard this, did perceiue that the law of sanctifying the Sabbath was otherwise to be vnderstood: namely, *that for the preseruation of their liues (for what is more necessarie than that?) it was lawfull to fight vpon the Sabbath:* and therupon they made that decree, that wee haue alreadie heard out of the words of the text. But others that had not the like knowledge fell afterwards into the same neglect of defending themselues vpon the Sabbath, and so perished. For *Antiochus* after that he departed from Ierusalem with the spoyle of the Temple, left there *Philip* of the countrie of Phrygia more cruell than himselfe, to vexe the Iewes; who defiled the Temple, and would not suffer them to keepe the Sabbaths. *Whereupon to auoide his crueltie, some of the Iewes met together in dennes and caues of the earth, that secretly there they might keep holy the seuenth day. Who being bewraied vnto Philip, were burnt, Quia religio fuerat ipsis, Because they made conscience to defend themselues then, for the honour* (as they call it) *of the most glorious day.*

P. Ram. Comment. de relig. lib. 2. cap. 6.

Lyra in 1. Macchab. 2. 23.

Zanch. in 4. precept.

Rom. 10. 2.

2. Maccab. 6. 11

Hereunto also may be referred, that which the most famous Historiographer and Diuine Master *Foxe*, reporteth in his worthie booke of the Acts and Monuments of the Church:

Church: saith he, *Some English histories make mention of a Iew, who about the yeere of our Lord 1257. fell into a priuie at Tukesbury vpon a Sabbath day, who for the great reuerence hee had to his holy Sabbath, would not suffer himselfe to bee plucked out: and so Lord Richard Earle of Gloceſter, hearing of it, would not suffer him to be drawne out vpō the Sunday, for reuerence of the holy day: and thus the wretched superstitious Iew remaining there till munday, was found dead in the dung.* Therefore let vs acknowledge the bountifulnes of God euen there, where it might seeme vnto vs that we are most of all restrained, and let vs not *breake his bands, and cast his cords from vs:* but vse his freedome well that he hath set vs in; and seeing we haue libertie to doe things of necessitie, let vs not venture vpon them too boldly, but first of all be sure that they be necessary, and therefore lawfull. Master Foxe. Psal. 2. 3.

And let vs not imagine a necessitie, and dreame of it, when there is none; nor be of the number of those, whom *Salomon* speaketh of in the Prouerbes, *Who deuoure the holie things, and then inquire after the vowes:* that is, first do the thing, and then inquire whether it be lawfull, or no: but let vs see in the wisedome of Gods spirit, whether it may not conueniently be deferred vntill some other time, and therefore not now necessarie, and so no worke of the Sabbath, and therefore abstaine from it. For the wise men of this world make many things necessarie, which indeede are not; by doing many things then, when they ought not to bee done, to preuēt a necessitie, which they haue imagined, may fall out in time. But if they will say it is now necessarie, they must be sure that it cannot be deferred: For what maketh a thing necessarie in this time, but that no other time will serue conueniently for it? For thus doth *Zanchius* define that necessitie, that must giue vs leaue to worke vpon the Sabbath day; *Cum non possis vel anteuertere: When thou canst not do it the day before the Sabbath, nor well differ it vntill the day after.* And *Lyra* also, though in other wordes, *Quæ non poterant modo bono differri: Which could by no good meanes be well differed, nor preuented the day before.* To this also agrees Prou. 20. 25. What workes are necessarie and therefore lawfull vpon this day, and what are not. Zanch. in 4. præcept. Lyra in Exo. 20

that which a learned writer saith, as wee haue heard a little before: *Si quis roget; If any man demand, what is lawfull or not lawful to be done vpõ the Sabbath* (saith he) *Tenendũ est responsum Scevolæ: he must answere as Scevola did, who being asked what was lawful to be done vpon the holy daies, it is reported that hee made answere: Euen that which would haue hurt, if it had not bin done.* Which is true, if it be rightly vnderstood. Therfore they which in the time of harueſt and hayseed, worke vpon the Sabbath contrarie to the expresse word of God, as we haue seene heretofore, for feare of the change of weather, and lest that happilie some thing might bee lost; vnlesse they can say certainly, that to morrow there will bee such weather, and therefore it will be lost: how can they tell that onely this present time is necessarie for it, and that no other time in the world can serue for it, and therfore it must needes then be done? For how if it fall out otherwise on the morrow? Shall not both other men condemne them of follie, and themselues also be iudges against themselues, that the things might haue beene deferred, and therefore that there was no such necessitie, as they presumed vpon?

Wolph. lib. 3. in Nthem. 9. 14.

Exod. 34. 21.

Obiection. But (say they vnto vs) how if it had fallen out so and so? Was it not good to prouide for the best?

Answere. Wee answer them as it is in the common prouerbe: *How if the skie had fallen?* As no man that hath any religion, and care of his dutie to God, will voluntarilie absent himselfe from Church for feare of that, which might come to passe, hee knowes not when; as that if theeues come, he may call for helpe, or if he spye his neighbours house on fire, he may giue warning of it; or will wander vp and downe in his pastures, fearing lest a sheep should be fallen into a ditch, that he might help it out; so ought wee not in any other time of an *imagined necessitie*, and without iust cause suspected, do that vpon the sabbath, which otherwise wee will confesse, ought not to haue been done, neither would we haue taken it in hand at all: but taking the occasion of that, which present necessitie doth offer vnto vs indeede, we must commit the successe of those things vnto the Lord, which wee could by no wise-

dome

don. e foresee; and though he hath giuen vs libertie to iudge of the *time* present, yet he hath reserued this preeminence to himselfe; alone to be iudge of the *time to come*; and hee would haue vs for the dispensation of that to depend vpon his prouidence in obedience to his commandement, who hath promised to giue vs fit times for the accomplishment of all things here below, so farre forth as hee knoweth it to be most expedient for vs. Therefore concerning workes of necessitie, it is true indeede that they are all of them lawfull vpon the Sabbath day: but we must vnderstand, that necessitie is double, the one present, which is granted, and of which this is vnderstood; the other imminent, when perils are not yet come, which is denied. A present need requireth a present helpe: for when danger is present, as an house is on fire, or bloodshed by reason of a fray is like to be committed, if help be not, &c. the Lord hath put vs in his roome for the preseruation of his creatures, and because hee hath cast the remedie vpon vs, for ministring of helpe, then may we vse our libertie. But when the danger is to come, and it is still in the Lords hand; wee must cast the whole remedie vpon him, if the danger fall: knowing that he in his prouidence and mercie will remoue the euill, or else in sending of it correct our sins, and in the end *turne all things to the good of those that loue him.* Rom. 8. 28. But if men will not thus depend vpon him, but suppose and feare such things as it may be shal neuer come to passe: then he can infatuate them in their best deuices, seeing *he can make the heauens as brasse; and he reserueth the first and later raine in due season.* Deut. 28. 23. Ierem. 5. 24. So that these things are not in our hands, but in the Lords power; who either prooueth our faith, or punisheth our sinnes: or trieth vs whether we will serue him more sparingly when hee punisheth vs, or more securely when he spareth vs. *Zanchius* hauing shewed what workes of necessitie may be done vpon the Sabbath day, addeth, *Sed hic nemo seipsum fallat: But let no man deceiue himselfe herein,* (so that he doth insinuate vnto vs that many haue in an imagined necessitie deceiued themselues, and that others may) *conscientiam benè consu-* Zanch. in 4. præcept.

last: Let euery man looke well to his owne conscience, against which we ought neuer to doe any thing; that we may *keep faith and a good conscience*. But if our consciences in these things doe condemne vs, as in many they doe, falsely dreaming of a necessitie, where there is none; God is greater than our consciences, and is able to condemne vs a great deale more. And then hauing shewed that al men ought to come to the Church vpon the Sabbath day, he thus concludeth: *Summa &c. This is the summe of all: wee must alwaies be present with others at the holy assemblies: Nisi inenitabilis necessitas impediat; vnlesse such a necessitie doe hinder vs, as cannot bee auoided.* So it is not euery trifle, or euery feare that we may imagine, but a matter of necessitie, & of such necessitie as could not be auoided, that must iustifie our doings before God: *Qui secus fecerit:* He that shall doe otherwise, doth sinne grieuously against God, because hee contemneth his commandement of keeping holy the Sabbath.

2. Tim. 1. 19.

1. Ioh. 3. 20.

Take heede that we bring not a necessity vpō our selues, which God laieth not on vs.

Moreouer, when we doe vnderstand that such things *are necessarie* which we goe about, (and they be so in truth, for they cannot be deferred) herein lyeth not the whole matter; for it may bee, that they might well haue beene done before, and so are not *simplie necessarie*, but in respect; namely of our carelesnes and slothfulnes, who did not foresee and prouide for it accordingly, as wee might haue done; and thus euery thing, that might bee done vpon the sixe daies, shall be made necessarie for the seuenth. But *this necessitie* because we doe wilfullie bring it vpon our selues, and the Lord is not the author of it, who must be the iudge of it, it will not carrie out the credit of our doings, neither will it bee a sufficient plea for vs, before the Lord; who to meete with all such vaine pretences, at the first, willeth vs *to remember the Sabbath* before hand; & to remember it to this ende, that nothing might let vs from keeping it holy; and therefore so to dispose of our busines aforehand, that nothing doe hinder vs from resting vpon it. For certainely if men doe still *remember*, how many daies to the sabbath, and that when it comes, it must needes be a day of rest; if they had

And therefore remember the Sabbath before hand.

had any care to keepe it, they would not entangle themselues with more busines then the time would permit, that they might not worke vpon the Sabbath, vnder the colour of *necessitie*, because something is not done, which they haue wilfullie taken vpon them, more then they ought to doe.

And hereunto it seemeth they had respect in the councell, where it was thus decreed. *Nemo sibi talem necessitatem imponat: Let no man impose vpon himselfe such a necessitie, that may compell him to yoke his oxen:* where they speake of a necessitie that a man through his owne default brings vpon himselfe. As for example, (that I may speake vnto the capacitie of the rudest) if any artificer should promise so much worke to bee made readie against such a day, which now he seeth cannot be done, vnlesse he and his seruants do worke vpon the Sabbath; should thereupon ignorantly deceiue himselfe, and say, surely this must needes be done, and I cannot put it off beyond such a time, without great losse; and therefore taketh courage to himselfe, and worketh some part of that day; this will not excuse him: for the Lord that willeth him to rest vpon that day, commandeth him also *to remember the day* long before, that when it comes, he might rest vpon it. But men doe wilfully flatter themselues in their sinnes, and are glad when they can smooth our their matters, and put this glosse vpon them, that *they could not be deferred*, though it be not so indeed. And therfore when the Lords day is the furthest time, to the which they may safely deferre their busines (but yet might do them before) will carelesly let passe al the daies of the weeke vnregarded, and then suddenly, because there is no more time remaining, put them in practise vpon that day (going themselues to this towne to speake with such a partie, and sending our their seruants to other places about other things) and yet will not be perswaded (forsooth) but that all is well, and that they haue very great reason for their doings: for this is that which they will stand to iustifie, and they can prooue it before all men, that the thing was marueilous *necessarie*,

Concil. Matisc. 1. cap. 1.

I
An example thereof.

Exod. 20. 8. Remember the Sabbath.

for it could not be deferred: but in the meane ſeaſon, they will conceale that from you which marres all againe, which their owne conſcience tels a great many, and a wiſe man may eaſily eſpie it in the reſt; that they haue careleſly pretermitted the oportunitie of doing it at another time, when it might haue bin as well, or more conueniently done.

And that I might not bee tedious in ſo plaine a matter, (though my purpoſe bee to ſpeake moſt profitably, and therefore tarrie in it the longer) I will ſhew you the like in a caſe, that I haue had experience of my ſelfe, when I did once deale with one for labouring vpon the Sabbath; and namely, for waſhing hempe out of the water, in which it had bin laid a rotting: the partie anſwered me, that it could tarrie no longer, but muſt needs then bee drawne out, otherwiſe all ſhould be loſt: which whether it be ſo or no, I leaue it to be iudged of others (for I confeſſe I haue no great skill that way my ſelfe) yet by further ſpeech, finding that they know how many daies it muſt lye in the water, I ſaid vnto him, that they might haue preuented it, if they would haue *remembred the Sabbath*; and therefore to haue counted their dayes, and put the hempe into the water, that they might haue drawne it out againe one or two daies before, or after the Sabbath. So then the trueth is, that many times ſuch things muſt be done of *neceſſitie*, and they are come to that paſſe, that we cannot auoide it: but then we muſt do it with an heauie heart, and ſorrowful mind, lamenting our former negligence, that did not foreſee it, and bewayling our careleſnes, that wee did not prouide for it, praying to God to forgiue vs our ſinne, which though it bee not wilfull and of preſumption, yet proceedeth of ignorance and want of care, at leaſt *to remember the Sabbath day*, neither can it bee excuſed.

2 Another example.

Remember the day.

Therefore when a man is to appeare at Weſtminſter Hal, in the terme, or hath any other ſuch like buſines, and the day of his appearance be vpon the Munday or Tueſday; he muſt not therefore preſume to trauaile vpon the Lords day, which is a day of reſt, becauſe he can ſay, it *is neceſſarie* that I

3 Another example.

ſhould

ſhould be there againſt ſuch a time: for the Lord in giuing this commandement, hath in wiſdome prefixed this word, *remember*, before it, and *Moſes* in repeating the Law, Deut. 5. doth not forget it, but faithfully keepes it, ſaying, *obſerue or marke it:* that from hence we might learne ſo to diſpoſe of all iourneyes and trauailes, that ſomewhere wee might obſerue, and keepe *a Sabbath or day of reſt.* If we ſay we had forgotten it, and the time ſtole vpon vs before wee were aware; wee muſt vnderſtand, that all this is nothing, but *vaine fig leaues*, which wil not couer our nakednes, from the eyes of him that ſeeth all things; before whom *ignorance will not excuſe, when he hath in his word taught vs what to doe*; much leſſe will careles forgetfulnes preuaile, when hee hath commanded vs to *remember it.*

Remember the Sabbath. *Gen. 3. 7.* *Prou. 24. 12.*

Therefore in ſuch caſes we are to trauaile early and late, and take ſo much the more paines, that ſo both wee might come to our places at the time appointed, and alſo reſt vpon the Sabbath, though it bee in the middeſt of our iourney: for the practiſe of which we haue a very rare and worthie example of a right Honourable Counſellor, the *Lord chiefe Iuſtice of all England*, who in al his circuite yeerely reſteth for the moſt part vpon the Sabbath in ſome ſpeciall place of the countrie where hee is, there and then to ſerue God: and doth not in his long iournies vnder that colour of the length of them, and the neceſſitie of his weightie buſines (yea though he bee aged and Honourable) make no difference betweene that and other daies, in reſpect of trauaile and reſt; but alwaies maketh that a day of reſt: and though the daies of Seſſions at the Aſſiſes be appointed for euery ſhiere long before, and ſo cannot well bee deferred, and the multitude of buſineſſe alſo is vncertaine, and ſo in ſome places his Lordſhip is held beyond his expectation: yet for the obſeruatiō of the Sabbath he trauaileth ſo much the more early and late, and taketh vp part of the night; that by extraordinary labouring vpon other daies, hee might redeeme the time to reſt vpon the Sabbath. And this is ſo well knowne to haue been, and to be ſtill his common practiſe;

Sir *Iohn Popham* Knight.

&tise; knowne I say to all in our countrie of Suffolke, and many other through which he trauaileth; and not only obserued but admired, in one of his ranke and age, that I neede not feare to incurre the suspition of flatterie, from which God knoweth I am farre; seeing it is like that these shall neuer come into his hands and eyes; and if they should, that I might not be mistaken, my desire of God is, that they might be read, as not spoken of himselfe (though most truly) but as an *Idea* of a most worthie and Christian Iudge: for which yet if I shal sustain rebuke of any, these things seeing they are done not in a corner, but in the open sunne, I may say as Christ saith of the children, that spake to his praise, that *if I should hold my peace, the very stones would crie.* God grant, that all his companie, and all the Magistrates of our countrie may follow his godly example. And that wee might the rather be moued vnto that conscience that should be in vs of leauing our works vnperfect, that we might rest vpon the Sabbath day; let vs further consider what ancient and worthie examples we haue of this practise in the Scripture. It is said of *Mary Magdalen*, and *Mary* the mother of *Iames*, and other holy women, which followed Christ from Galile, and were present at his death, and beheld the Sepulchre, and how his bodie was laid in it: and afterwards prepared odors to annoynt his bodie; but not hauing time sufficient that day, to make all things readie, and to doe it before the Sabbath, they tarried till that was ended. For it was no worke of necessitie, neither any part of diuine worship, seeing now Christs bodie was dead and buried. And lest that we might thinke, that herein they were too precise, it is said plainly in the text, that *they rested vpon the Sabbath day according to the Scripture.* So they knew by the Scriptures that such workes as these were to bee broken off vpon the Sabbath, though they were in the middest of them, that so they might not be hindred from the seruice of God. And whereas vpon these words of S. *Matthew*; *In the end of the Sabbath, when the first day of the weeke began to dawne, Mary Magdalen, and the other Mary came to see the Sepulchre:*

Luk. 19 40.

We must leaue our busines vnperfect, that we might keep the Sabbath.

Luk. 23. 56.

Matth. 28. 1.

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the Iesuites say, that deuout women came to visite the Sepulchre of Christ, and thereupon would inferre pilgrimage vnto it, most absurdly: Doctor *Fulke* giueth them this answere: That *the cause of their comming is expressed in the text, namely to finish the office of solemne buriall, which was intended, but they were interrupted by the Sabbath comming on so fast.* So that by their example, this day must cause vs to breake off our course, which we had entred into, and leaue off our works for a while, and returne vnto them on the day following, which are called by the Prophet *Ezekiel* worke daies to that end: saying, *The gate toward the East shall be shut the sixe working daies.* *Tremellius* and *Vatablus* translate it thus: *Sex diebus operis, The sixe daies of worke:* and their exposition vpon it is this, *Operis .i. sex diebus hebdomadæ, in quibus licet operari: The sixe daies of the weeke, in which it is lawfull for men to worke.* So that by their iudgement, the sixe daies onely are for our ordinarie worke, and therefore are so called: but the seuenth day is for an holy rest, and is called the Sabbath, and therefore that must breake them off. Euen as *Iosephus* writeth of a famous Riuer, which (as he saith) *habet quoddam peculiare miraculum: hath a speciall and peculiar miracle in it:* which *Titus* the Emperour did see and marke in his returne from the destruction of Ierusalem: which hath this propertie, ỳ being a good big Riuer, and running swiftly when it is full, all the sixe daies of the weeke, failing as it were in the first spring or head, causeth the ground or channell to be drie: but on the seuenth day, as though there had been no alteration in it at all, swelleth vnto the former bignes and swiftnes; and it is found alwaies to keepe this order: whereupon it is called, *The riuer of the Sabbath,* because it obserued this course euery seuenth day. So that as this Riuer by his ordinarie course, made the ground drie all the sixe daies for all passengers, but on the seuenth day filled the bankes, that none might passe that way, but staied them as it were in the middest of their iourney: so by the course of Gods word the sixe daies lie open for all men to worke and trauaile in: but the seuenth day shuts

D. Fulk in cons. Rhem. Test.

Ezek. 46. 1.

Vatabl. & Tremel. in hunc locum.

Ioseph. de bell. Iudaic. lib. 7. cap. 24.

Sabbaticus fluuius.

shuts them vp, and stops them in the middest of their way, and bids them leaue off, as though they might goe no further vntill the day were past.

But to returne to the former example of the women, that purposed to imbalme the bodie of Christ. *Tremellius* readeth the text of S. *Marke* thus: *Emerant aromata: They had alreadie bought sweete ointments, that they might come and imbalme him:* noting the time more than perfectly past: that it might appeare, that he doth agree with S. *Luke*, who doth plainly say, *that the odors were bought one whole day, before they came to imbalme him:* where also he readeth these words; *secundùm præceptum, according to the commandement; Quemadmodum præceptum erat, as it was commanded them:* shewing that this commandement of breaking off their workes for the Sabbaths sake was giuen and knowne of old. For this is that which the Prophet *Esay* saith, *If thou turne away thy foote from the Sabbath, from doing thy will vpon mine holy day &c.* Vpon which words *Oecolampadius* thus writeth, *Si quicquam rerum tuarum in Sabbatho: If thou hast appointed to doe any of thy worke vpon the Sabbath, and shalt draw thy foote away from the Sabbath, that is, Intermiseris illud opus propter Sabbathū, shalt leaue off that worke because of the Sabbath, and for the remembrance of the Sabbath: that is, that thou maist giue place and glorie vnto God, and suffer him to worke his will in thee: then thou shalt sanctifie the Sabbath, for such a Sabbath is acceptable vnto him.* Where we see he saith, that whatsoeuer we haue purposed, wee must breake it off, and turne our feete from it vpon the Sabbath. And this is that which is written of *Iudas Maccbabeus*, whom God raised vp for the defence of his people against the tyrannie of *Antiochus; That he hauing a great victorie against Nicanor and his hoste; and putting to the sword nine thousand, and all the rest to flight, the day before the Sabbath;* after that they had gathered the spoyle together, they did rest vpon the Sabbath, and praised God for the victorie; and after the Sabbath tooke order for the spoyle, to diuide it to the widowes, and fatherlesse, and to the poore. Thus though the

Mark. 16. 1.

Luk. 23. 56.

Esay 58. 13.

Oecolamp in hunc locum.

2. Mac. 6. 10.

spoyle

spoyle was gathered, they staied ỹ diuision of it till after the Sabbath. And at another time it is said of him, that *he did not pursue his enemies any further, because the Sabbath drew on.* Vpon which words *Vatablus* thus noteth: *Non diu persteterunt: They did not continue long in the pursuite of their enemies, but being admonished by the time, and the obseruation of the Sabbath, they call in themselues.* Thus though there was much to doe, and that in a matter of great moment, they leaue it vnperfect because of the Sabbath. Chap. 8. 26. Vatabl. in hunc locum.

Let vs therfore in good earnest, cast away all the cloakes of sinne, and let vs not willingly be seduced; for that onely the Lord iudgeth to bee *necessarie* at this time, which by no heedfull *remembrance* or marking, we could haue done before, howsoeuer in the vanitie of our owne braines, we may iudge to the contrarie. So that if any man when hee hath had the whole weeke before him, to make his prouision, will neglect the opportunitie, and passe the time ouer, and then goe vpon the Lords day to the butchers, or such like places to buy victuals, hoping to get a better penniworth; or because he would not let his businesse before; or for that he maketh no difference of daies; and all this while grossely imagineth, that he committeth no sin; excusing his fact with this, that meat must needs be had, and it cannot be deferred; *daubing it vp*, as it were with *the vntempered morter of necessitie*; hee must be admonished, that howsoeuer hee may set a faire face on this before men, and may bleare their eyes, that cannot well see; yet in Gods iudgement it is lesse than nothing (who must be iudge of all) but will melt away as snow before the Sunne; seeing that he hath, to cut off the head and taile of those idle pretences, spoken aloude, and proclaimed long agoe, that the Sabbath is to be *obserued and remembred* for these causes: which wee must doe so much the rather, because hee promiseth vnto vs, that in sixe daies we shall be able to doe all our worke, for so is it in the words of the commandement. *Sixe daies shalt thou labour and doe all thy worke*; in which words because he vseth it as a reason to perswade vs to rest vpon the seuenth day, there must 2. Cor. 4. 2. 4 Another example. Ezek. 13. 10. Every man in the sixe daies may doe all his worke.

must needes bee secretly included (as there is) a promise of the blessing of God vpon our labours in the sixe daies; that in them wee shall be able *to doe all our worke*; euen *all our worke*, I say, which properly belongeth vnto vs, and which the Lord would haue vs to doe, and therefore calleth it *our worke*. As Master *Caluin* noteth vpon these words: *Vniuersum opus: All thy worke: hereby* (saith he) *is signified, that though the Sabbath be taken away, there will be time enough for all our busines*: otherwise this reason we see were insufficient to perswade men to rest vpon the seuenth day; if in the sixe we might truly obiect, *they cannot doe all their worke*. But the Lord, who knoweth what hee would haue vs to doe, and therefore what is *our worke* better than wee our selues; and what is our strength to doe it; and what time wee haue allotted out for it; he saith *in the sixe daies we may doe all our worke*: and this hee speaketh to the busiest bodie in the world, and to the most couetous; who knoweth no end of working, whereby any gaine is gotten; and therfore when we take vpon vs so many things, that wee are ouerwhelmed with them, and cannot bring them to an end, with the end of the sixe daies; then haue we intermedled with that which belongs not vnto vs, and haue entred as it were vpon other mens busines; and it is not the Lord, but the diuell that hath set vs on worke, and he will one day pay vs our hire.

Caluin in Exod. 20. 8.

Master *Caluin* doth lay foorth this whole matter very plentifully in most significant words, and followes it with great power, in his sermons vpon Deuteronomie after this manner, saying: *When it is said, Thou shalt labour sixe daies, our Lord would hereby signifie vnto vs, that wee ought not to complaine of yeelding vnto him, one certaine day, when he leaueth vnto vs sixe for one: as if hee did say, Shall the cost and charge be great vnto you, to chuse one day which may be wholly giuen to my seruice, that you doe no other thing in it, but reade and exercise your selues in my law, or heare my doctrine which shall be preached vnto you; a day to come to the Temple, to the end you may there be confirmed by the sacrifices, which are there made; a day to call vpon my name, to declare and protest, that*

Caluin vpon Deut. 5. Ser. 35.

you

you are of the number and companie of my people: ought this to be grieuous and troublesome vnto you, seeing you haue sixe daies free to traffique and to doe your busines in? when I vse such gentlenes towards you, that I demaund but one day of seuen, is not this an ouer great vnthankefulnes on your part, if you complaine of this time, as being euill imployed: If you bee such couetous and niggardly wretches, as not to spare me one seuenth part of the time? I haue giuen you your whole life, whersoeuer the Sunne shineth vpon you, you ought to acknowledge my goodnes, and how that I am a liberall father towards you, for the Sunne which I make to shine, is to giue you a meane to goe and walke by, to the end, that euery one may doe his busines: and yet for all this why is it, that I shall not haue one day among seuen, in which euery one should withdraw himselfe from his trauaile and labour? that you be not wrapped in the care of the world, and so haue no care to thinke vpon me? Now then we see that this sentence of trauailing the sixe daies is not placed as a commandement, but is rather a permission which God giueth, and that to reproch the vnthankefulnes of men, if they obserue not the Sabbath day, and sanctifie it in such sort as we haue spoken. So then when men shall haue well considered of this thing, they shall bee conuinced that God beareth with them as a father, which should shew himselfe pitifull to his children, and therefore let vs take diligent heede that wee be not vngratefull, but be prouoked and allured to serue our God so much the more, seeing he commandeth vs not those things which might seeme ouer bitter and painfull vnto vs, but hath a due regard to our power and abilitie, therefore when hee beareth with vs after this manner, and leaueth vnto vs our profits and commodities, so much more dissolute, wicked, and inexcusable are we, if wee be not inflamed to yeeld our selues wholly vnto him. Thus farre Master *Caluin.*

See then what an impudencie and rebellion this is, that men are growne vnto: the Lord saith, *In sixe daies they may doe all their worke*, and therefore willeth them to rest vpon the seuenth: and they most wickedly crie out as loud, with *more than a whorish face* by their speeches and practises, *that in sixe daies they cannot doe all their worke*, and therefore they

Therefore not to rest vpon the Sabbath is the greater sinne. *Ierem. 3. 3.*

they take vp also one part of the seuenth: what a crueltie then is this that they charge the Lord withal, that he should binde them vnder the paine of eternall condemnation to rest vpon the seuenth day, and yet should not giue them sufficient time vpon the other daies to end their worke in? which once but to imagine were horrible impietie. But let vs iustifie the Lord in his mercie, and confesse, as the truth is, that we ought so much the more carefully to *remember the Sabbath*, to rest vpon it, because *in the sixe daies we may doe all our worke*, if wee will pray vnto God for wisedome in our calling, and so we shall be deliuered from that *necessitie* of working many times, which otherwise we doe voluntarily pull vpon our selues.

And to this end let vs consider, I pray you, how many daies the Lord hath giuen vs for the accomplishing of all our busines, and the perfecting of all our workes; not one or two, but sixe, and hath reserued but the seuenth to himselfe, that we hauing time enough, in so many daies might dispatch all, that wee might giue the seuenth wholly vnto him. And therefore this is a good reason drawne from the equitie of the commandement, to perswade all men to yeeld vnto it: seeing it is no hard law, nor burdensome, but easie, and such an one as all must needes yeeld vnto. For seeing he hath giuen vs sixe daies for all our owne workes, let vs not thinke it strange, or straight, that he hath reserued and taken vp the seuenth day wholly to himselfe: who if he had giuen vs but one day, and appointed another to bee bestowed vpon his worship, might iustly haue challenged it, seeing that not onely all daies of the weeke, but wee our selues also are his, and all these made not for vs, but for his glorie. This reason then is such, that for iustice and equitie cannot but prouoke our obedience, and more forcibly charge vs, if we be disobedient. And therefore this kind of argument is vsuall in the Scripture: as when the woman thus said vnto the Serpent: *We eate of the fruite of the trees of the garden, but of the fruite of the tree that is in the middest of the garden, God hath said, yee shall not eate of it, neither shall ye*

Gen. 3. 2.

ye touch it, lest ye die. Where she frameth her reason well against the Serpent, if she had stood to it: when as she both commendeth the mercie of God in giuing them so largely the vse of all the trees in the garden, one only excepted: and also from the law of equitie iustly aggrauateth their sinne, if hauing so bountifull an vse of many lawfull, they should eate of that one tree that was forbidden. And the same reason vseth *Ioseph* to restraine his Mistris of her lewd purpose, when he saith: *Behold, my Master knoweth not what he hath in the house with me, but hath committed all vnto mine hand. There is no man greater in this house than I: neither hath he kept any thing from me, but onely thee, because thou art his wife: how then can I doe this great wickednesse, and sinne against God?* Where on the one side hee commendeth his Masters liberalitie, in that he betrusted him with all things, except his owne wife: and on the other side sheweth, that his sinne should be euen by the rule of iustice the more heinous and horrible, if not contenting himselfe with this great curtesie of his Master, he should intrude himselfe euen into his possession also. So from hence wee see what a great euill it is, if not contenting our selues with the large measure of sixe daies trauaile, wherein we may doe al our work; we should bee so bold as to inuade the Lords seuenth day, reserued for himselfe. For this law must needes binde vs, hauing so great equitie and righteousnes in it: for he hath giuen vs sixe, and reserued but one to himselfe: therefore we must needs yeeld to him in so equall and reasonable a dutie. If he had taken sixe to himselfe and for his seruice, and giuen vs but one for our affaires, we ought to haue obeyed him: but now seeing he is so liberall to vs, and doth take so little to himselfe, hauing so great authoritie, there can be no shew of reason why we should refuse. And truly if men did labour faithfully and conscionably in their callings all the sixe daies, they might dispatch all their busines: for when the Lord did giue vs sixe daies, he saw that they were sufficient for all our affaires, or else he would haue giuen vs more. But many are so idle and so vnthriftie in those daies, Chap. 39. 8. 9.

mispending

Ephes.5.16.17. misspending and *not redeeming the pretious time, as wise men should doe*; that they are loath to bestow the seuenth vpon the Lord; and thinke that they cannot doe it without some hurt to themselues: but the obedience to Gods commandements hath the promise of this life, as well as of that that is to come. And others take more vpon them, than they are able to dispatch, and so it is not conscience, but couetousnes, that setteth a worke, not onely on the sixe daies, but euen on the seuenth. Whereas if a man did labour diligently in his calling only of conscience, he would be glad when the Sabbath came; in which not only he might be refreshed in bodie, but in minde also eased of all worldly thoughts, to serue him, who hath prouided this day for the good both of soule and bodie: therefore if wee refuse to keepe the seuenth day, what would wee haue done, if hee had required the fourth, or the fifth? as hee might well haue done, being Lord of all the daies, as well as of the Sabbath, seeing that he made them al. Doth not the Prophet *Nathan* iustly thus charge *Dauid* with the greatnes of his sinne, that hauing so many wiues himself, he could not be contented with them, but he must take the wife of *Vriah*, when hee thus speaketh vnto him in the name of the Lord? *I annointed thee King*
2.Sam.12.7. *ouer Israel, and deliuered thee out of the hands of Saul; and gaue thee thy Lords house, and thy Lords wiues into thy bosome, and gaue thee the house of Israel, and of Iudah, and would moreouer (if that had been too little) haue giuen thee such and such things. Wherefore hast thou despised the commandement of the Lord, to doe euill in his sight? thou hast killed Vriah the Hittite with the sword, and taken his wife to be thy wife.* Now if *Dauid* were not able to answere this, but cried *Peccaui: I*
13. *haue sinned against the Lord:* how shall men be able to answere God, when he shall thus pleade with them? I out of seuen daies haue giuen you sixe; and you out of seuen will not giue me one; & yet they be all mine: nay you will not suffer me to take one of seuen, though all be mine. How wil men answere this vnto God? It were all one, as if a man should giue a begger, that is in great neede, and asketh his almes,

almes, a man, I say, in compassion should giue him the greatest part of his money, and then he should play the theefe, and set vpon him, and take all the rest, or a great part of it away from him: were not this an intollerable thing? Therfore I cõclude this point with the words of *P. Martyr*, who saith: *That God might haue assigned many daies, or all for his worship; but seeing he knew that we were commanded to eate our bread in the sweate of our face, hee gaue vs sixe daies for that purpose, and requireth of vs but one day in the weeke; wherein leauing off from other workes, we should applie our selues onely vnto him.* And the conclusion of all is this, that seeing the Lord of his great liberalitie, euen vpon that day wherein he requireth our rest most precisely, hath not cast vs into that bondage, that we should doe nothing at all; but hath left vs that freedome that in needful things we may labour; it standeth vs in hand so much the more carefully to looke to our selues, that we be sure that the things wee goe about could not haue been done before, nor deferred any longer; and therfore were necessarie to be done at that time: which when we be throughly perswaded of by Gods word, then may we in faith and a good conscience take them in hand; knowing that the Lord exempteth vs as it were at that present, from the generall law of resting, and by some speciall occasion calleth vs to worke, and therefore we doe it, as vnto him.

P. Martyr in Gen. 2. 3.

A conclusion of workes of necessitie.

In which consideration, we ought not to take any thing for our worldly labours vpon the Sabbath, and wee should not make a gaine of our trauaile vpon that day if necessitie driue vs vnto it; for we doe it not as a worke of our calling, from the which we must cease; nor as that by the which we get our liuing, (with which we must not meddle) but only because some of the creatures doe stand in neede of our helpe, for whose preseruation the day of rest is appointed, and therefore in pitie and compassion vnto them, we yeeld them our labour and doe it as *a deed of mercie*, and vnto the Lord.

Workes of necessitie vpon the Lords day must not be done for gaine but of mercie and pitie.

Danæus hauing shewed, that the workes of mercie vpon

the Sabbath are to bee performed euen to the beasts, and much more then vnto men; he propoundeth this very question that we haue in hand, and asketh, *Vtrum merces ex his operibus capi debeat, whether that a man may take a reward for those workes that are done vpon the Sabbath: as the Apothecarie, and Chirurgion, if they giue some medicine to one that is wounded: or whether the Lawyer may take his fee for his counsell vpon that day.* Concerning which, I doe not take these two examples to be of a like necessitie: for hee that is sicke or wounded must haue present helpe, and it may bee that the danger did befall him but euen now, and so helpe could not be ministred any sooner; and if the patient were vnder their hands before, yet Physicke and helpe is to bee applied euery day: But it is not so with the Client, for his cause is not to be handled vpon the seuenth day, and therefore the other sixe daies may suffice, and men are not commonly so hastely called into the Courts without sufficient warning, that they should be driuen to seeke counsell vpon the Sabbath day. But let vs heare his owne answere: *Posse, quatenus damnum accipit: They may take something so farre forth, as they sustaine any dammage themselues: but not for any labour or paines that they take. As for example, the Apothecarie may take the full price of his medicine, but not for his paines, as vpon other daies: and the aduocate may take for his paper and inke, but not for his counsell and writing.* Of which iudgement if others were with him, the Lawyers should not greatly be troubled vpon this day, their fee would bee so small for paper and inke: and other men that vpon this day vnder the colour of helping others doe take great paines, and sometimes more than they should, could not so greatly inrich themselues thereby, as they doe. As Master *Zanchius* also well obserueth. For intreating vpon these words of the commandement, *In it thou shalt do no manner of work*; he asketh this question: *From what workes must we rest?* and he maketh this answere: *It appeareth* (saith he) *not onely by the opposition of the workes of the sixe daies, but by the Hebrew word* (תעשה) *which being translated, Thou shalt not worke, doth*

Dane. Ethic. Christ. lib. 2. cap. 10.

Zanch. in 4. precept.

signifie

signifie properly, Thou shalt not serue, that is, labour as a seruant doth. For he speaketh of those outward workes, which pertaine to the sustentation of this present life, when he saith, Sixe daies shalt thou labour. And it is more cleerely set downe by Moses: where he doth not simply say, Thou shalt doe no worke, but no seruile worke. Moreouer, the other word (מלאכה) *translated worke, which Moses here vseth in this commandement, doth not simply signifie worke, but that kinde of worke which is taken in hand to get riches: for men seruants and maide seruants doe not worke but for reward and gaine: and not for the profit and credit of their maisters, as children doe for their parents whom they serue.* So that by his iudgement, he that doth any thing vpon the Sabbath either to men, or to his cattell, must not therein respect his owne profit, but the good of the creatures; else it is no worke of mercie but his owne worke: and generally nothing vpon that day is to bee done for gaine.

But here then it may bee demaunded, what wee should thinke of the continuall labours of the painfull Preachers, and faithfull Ministers of the word of God, who may seeme not onely to take reward for that they doe vpon the Sabbath, but altogether to liue vpon the labours of that day. Obiection. 2.

For answere vnto which, first of all I say, that it is not altogether true, for they studie, and take great paines at their booke, by reading, meditation, and prayer, all the weeke long before; and doe thus continually such as be as they ought. Secondly, I say with the Apostle, that *the Lord hath ordained, that they which preach the Gospell, should liue of the Gospell*; as he prooueth at large, in his first Epistle to the Corinthians and ninth chapter: and so it is lawfull for them euen for their preaching to receiue so much, as shall *sufficiently maintaine themselues, their wiues, and children, as well as the Apostles, and as the brethren of the Lord, and Cephas.* But yet if any should goe vp and downe the countrie preaching for gaine, they should breake the Sabbath: or if tarrying at home, they should looke to their owne profit, and not to the good of the people, and thinke that if they had no great Answere. 1. Cor. 9. 14. 5.

great a liuing they would take lesse paines. Besides, their labour vpon the Sabbath tending directly to the worship of God, and the saluation of mens soules, it is altogether diuine, & most proper vnto that day. So are not the workes of other mens callings; for these are the Lords seruants after a special manner: as *Moses and Dauid in respect of their offices are so called.* Moreouer consider what *Zanchius* saith further in the aboue named place touching this matter: where he gineth another obseruation tending to this end out of this word, *Thy, Sixe daies shalt thou labour, and doe all thy worke.* Saith he, *God calleth that our worke, which we do for our owne sakes, that is, for our owne gaine and profit: and this doth properly belong to seruants: so he forbiddeth all seruile works, that is, which are done for gaine, and pertaine to this world, and therefore truly ours; these be permitted to be done vpon the sixe daies, but he forbiddeth that they should be done vpon the seuenth.* Thus we see how God forbiddeth things to be done for gaine, or for any worldly respect vpon the Sabbath: but not for his worship: for a little after he addeth: *Whatsoeuer labour is taken in hand for the seruice of God, is not to bee accounted seruile, but honest, liberall, and holy. For a seruile work is not so called of the labour and paines, which they take like vnto seruants; but of the minde and end that they propound vnto themselues therein like vnto seruants: for the Priests in the Temple tooke great paines in killing the sacrifices, in fleaing, washing, seething, and offering of them vp, and in distributing the parts of them.* Whosoeuer then will labour vpon this day vnder any pretence, as if the Carriers will needes trauaile, let them doe it for nothing: and so let the market men, and the drouers and others that trauaile to faires, let them sell all things so much the cheaper: and then they will soone giue ouer their Sabbath daies labour: otherwise it is *Thy worke, and a seruile worke,* and so not to be done: which also maketh all labour in harueſt to bee seruile, because it is for gaine. For as *Oecolampadius* saith: *Opus qualicunq; specie sanctitatis: All labour, what shew soeuer it carrieth of holines, if a man therein respect his owne profit, it is a seruile worke, and*

Deut. 24. 5. Psal. 28. 1.

Zanch. ibid.

Oecolamp. in Esa. 58. 13.

be

be therein breaketh the Sabbath. And therefore though that conſtitution of *Gregorie* the 9. be not in all points ſound, when he ſaith, *Let men and cattell reſt vpon the Lords day, vnleſſe vrgent neceſſitie compell them, vel niſi gratis fiat, or vnleſſe it be done freely for the poore, or for the Church:* becauſe the free doing of a thing will not excuſe it, when there is no neceſſitie, or when it is not a worke proper vnto this day; yet it ſeemeth that herein hee aimed at the truth, when hee requires that that which is done ſhould not be for gaine, but of loue to the poore, and to the Church of God, and therefore freely. Cent. 13. cap. 6.

And this is that indeed which commonly men doe pretend when they are charged with their needleſſe trauailings; that it was a good deede to helpe ſuch a one in miſerie; and it did lie vpon his vndoing; and hee could not but doe it *for very pitie*; and a great deale more they can ſay for themſelues. Therefore let it appeare by their doings that nothing moued them *but pitie*; and that of very conſcience to relieue the neceſſitie of others, they were moued vnto it, by not onely not receiuing, *but not looking for any reward of men*; no more than you doe for the almes which you giue, and for viſiting the ſicke, and impriſoned; that ſo it may be counted as an holy worke indeed, when you doe it, not reſpecting your owne profit in it, but onely the good of others. Therefore let the Phyſition, or Chirurgion, and ſuch as attend vpon the ſicke, or are any waies imployed about him, take nothing for their paines vpon the Sabbath; but let them doe it freely, that it may be *a gift*, and not accounted as a worke of their calling, but a *deede of loue*; and the Apothecarie though he receiue money for his ſtuffe, yet let his labour be free. The like muſt be vnderſtood of all other workes of neceſſitie. And therefore if the Lawyer, Counſellor, or Sergeant will needes trauaile then about his Clients cauſe; let him doe it only *for Gods ſake*, and not be occupied about it, as a worldly thing, and a *matter of gaine*, for that is proper to the ſixe daies, in the which God would haue them *in the ſweat of their face to eate their bread.* Luk. 6. 35. 2. Cor. 9. 5. Gen. 3. 19.

Obiection. But if they say, it may be the men, with and for whom we deale, stand in no such neede of our liberalitie; nay they would thinke scorne of it; and they may better giue vs a pound, then we them a penny: then yet at leastwise dedicate it to the poore, and taking it with the one hand, giue it with the other: that you may haue *the testimonie of a good conscience, the spirite of God bearing you witnes,* that your worke was onely *for the Lord,* as this day is appointed out wholly for his seruice: and that no priuate commoditie of your owne mooued you vnto it, for the Lord hath giuen you the sixe daies to make prouision for your self; for otherwise we shall make no difference betwixt the sixe daies and the seuenth; the works of the one and of the other; if we shall in all of them alike be conuersant in the same things, with the same minde, and for the same ende and purpose. Therefore that I might end this matter, wee doe see, that excepting these *cases of necessity,* in which the Lord would haue vs thus cheerefully to bee occupied, as about the works of mercie, and his seruice onely, from whence no gaine is to be looked for, (though *godlines indeede bee great gaine, and he that hath pitie vpon the poore, lendeth vnto the Lord, and looke what he layeth out, it shall be repayed him*) wee are bound most straitly in this commandement to rest; and that the Lord looketh for a rare and singular kind of rest, euen such a one as wee haue heard of out of his word; and that hee will not dispence with vs in any wise (but as it hath beene shewed) and therefore that we ought to haue a principall respect and regard vnto it, as to the thing that doth most neerely concerne vs. And in this one point though I am not ignorant, that I haue a great cloud of aduersaries against mee, who are otherwise minded, and cannot be thus perswaded, (as indeede many things in this cõmandement are greatly controuersied, yea among the learned, as in any one that I know) yet I desire thẽ in the feare of God, that as they will obserue the rule of the Apostle, who would haue *vs swift to heare, slowe to speake, and slow to wrath:* they would indifferently, and (as it were) in an euen ballance weigh such things, as haue been alreadie

Answere.

Rom. 9. 1.

1. Tim. 6. 6. Prou. 19. 17.

Iames 1. 19.

alreadie alledged for the proofe of it, before they begin to giue out their censures against it.

And me thinkes there is great reason, why we Christians should take our selues as straightly bound to rest vpon the Lords day, as the Iewes were vpon their Sabbath: for seeing it is one of the morall commandements it bindeth vs as well as them, for they are all of equall authoritie, and doe binde all men alike. Therefore when as in the other nine commandements wee doe truly iudge our selues to bee as much restrained from any thing in them forbidden, and as precisely bound to doe any thing in them commaunded, as euer the Iewes were, and in all those wee put no difference betwixt our selues and them; as in keeping our selues from Images, from blasphemie, from murther, theft, adulterie, and such like: why should we then imagine that in this one the Lord had priuiledged vs aboue them? or thinke that when he gaue these lawes indifferently to all mankinde, his meaning should be to giue a dispensation to the Gentiles aboue the Iewes in this one, as though hee had been somewhat partiall to them, and ouer hard to the other? And if wee consider the reasons of this commandement, wee shall finde that they concerne vs Gentiles as well as the Iewes, and therefore they alike binde all vnto the obseruation of it: whether we looke to the example of God, who making the whole world in sixe daies, did rest the seuenth, that all mankinde following his example by the consideration of his creatures might glorifie their Creator: or to the proportion betweene sixe daies wherein wee may doe all our worke, and the seuenth wherein we should rest, which must needes seeme to bee iust and equall in the eyes of all men both Grecian and Barbarian, bond and free. Againe, if wee consider the end why rest is here commanded, namely that thereby we might be more fit for the seruice of God; then if wee be as straightly bound vnder the Gospell to worship God holily and religiously vpon his holy day, as they were vnder the Law, though after another manner; I doe not see why wee should not be as seuerely forbidden all worke (as

We in this and in all other the morall commandements are as straightly bound as the Iewes were.

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the thing that might hinder vs from it) and as earnestly commanded to rest (as a meane to further vs thereunto) as euer they were. 4 Lastly, if the Iewes when they were most of all restrained, might doe all workes of holines to God, and of necessitie to any of the creatures; and wee doe not finde in the Gospell that Christians haue any further liberty granted to them in these daies: then wee may safely conclude, that Christians are as precisely to rest, as the Iewes were, though the common not onely practise, but opinion also of most men be to the contrarie. Which maketh me to feare that this truth as a Christian *Paradoxe* will not easily bee admitted at the first: but I desire them in the feare of God, and loue to the truth, casting away all partialitie towards themselues, whereby they are readie *to lay heauie burdens vpon other mens shoulders, but will not touch them themselues with the least of their fingers*, to weigh the reasons, and so to iudge accordingly: and *the Lord giue them vnderstanding in all things.*

Matth. 23. 4.

2. *Tim.* 2. 7.

Obiection. If we be thus straitly bound to rest, we are still in as great bondage, as the Iewes were vnder the law.

But whereas some men might hereupon gather that if the case be thus betwixt the Lord and vs, in the matter of the Sabbath, and that the commandement of resting doth stand in such force and strength, and bindeth vs so stronglie as it doth; then our estate is no better then the Iewes, the same yoke of bondage lieth still vpon our neckes, that was vpon them; & the freedome purchased by Christ is of none account; the libertie proper to a Christian man nothing worth, the Gospell hath no preferment aboue the lawe.

Answere. We are not bound to rest for those ends and purposes, for which they did.

For answere thereunto we must consider, that first of all we are deliuered from that manner of keeping the Sabbath, which the Iewes were tyed vnto: as that it might put them in remembrance of that great rest, which the Lord bestowed vpon them, from the continuall and intolerable worke in Egypt, by the hand of *Moses*, vnto the which end they were bound to haue a principall respect; and so to keepe the Sabbath, as they might most profite in it, euen in thankfulnes for that benefit receiued, which because it cannot appertaine vnto vs, (for we haue not bin in Egypt) and

therfore

therfore cannot remember our deliuery from thẽce; though we be bound to the same rest with the Iewes, yet our condition is more easie and tolerable, in that wee bee freed from this appertenance, and this other burthen is not layde vpon vs.

The which we shall be so much the rather perswaded of, if wee looke into that libertie, which is brought vnto vs by Christ, concerning the sanctifying also of the day of rest; which consisteth in such *a multitude of purifications*, washings and clensings, and in such *a great number of sacrifices and oblations*, all which were doubled vpon the Sabbath: and therfore the obseruation of the Sabbath was more laborious, and painefull vnto them, and sooner might they offend in it: in stead of which we haue fewer things to doe, and they be more simple, plaine and easie, as the *hearing of the word, receiuing of the Sacraments, and prayer*. And generally as our estate is better then was ỹ Iewes in regard of the whole worship of God, which is now more euident, shorter, not so cõpounded, more significant, and with lesse difficultie; so vpon the Sabbath, because the whole worship is to be performed, in consideration of that also, great are our priuiledges aboue theirs, as in al other things, so in the obseruation of the Sabbath. Moreouer, *whereas God in old time, spake sundrie times, and in diuers manners vnto them, and therefore their knowledge of the law* was not so great as ours in these last daies, *wherein he hath spoken vnto vs, once by his sonne*: neither were their graces and gifts so many and excellent ordinarily, as they be now, when *God hath powred out his spirit vpon all flesh*: therefore they being like vnto children, and wee vnto men growne, they stood in need of many moe helpes to further them in the obseruation of this commandement, then wee doe, and which though they were bound vnto, yet wee are freed from: As they were commaunded to *let their ground rest euery seuenth yeere*, and that is called her Sabbath, with many other such like things, as the new Moones, and the feast of weekes, the Passeouer, and other Iewish solemnities.

2 We haue also more libertie than they in the manner of sanctifying the day. *Heb.* 9.9. *Num.* 28.9. *Act.* 2.42. *Heb.* 1.1. *Act.* 2.20.

3 And we are set free from all the childish rudiments annexed vnto this day. *Leuit.* 26.34.

Therefore as wee haue great freedome in all other commandements

mandements aboue them, so in this. For must we not needs confesse, that though we are stil bound as the Iewes were, *to meditate vpon the Law of God, day and night*, yet for so much as wee are not commanded to carrie it about *in the skirts of our garments, and vpon our bracelets*, as they were; and though wee bee not exempted from teaching our children, no more then they, yet because wee are not charged with *the writing of it vpon our gates, and the posts of our doores*, as they were; must wee not acknowledge (I say) that euen in those things, that wee are bound vnto, in common with the Iewes, wee haue more libertie then euer they had? So is it in the Sabbath, though we be bound to keepe *the rest*, yet because wee are freed from *many rudiments of it, which* (as childish instructions to further them in it) *they were bound vnto*, as we haue seene in the former part of this treatise; wee must thankfully professe, that the Lord hath dealt more liberally with vs, than with them. Therefore euen as the child which is set to reade, must name euery letter apart and distinctly by it selfe, and spell euery syllable, that so hee might be holpen forward to reading; which when he hath attained vnto, though still hee be bound to reade, yet hee is freed from spelling and naming euery letter, as hee had wont to doe; and that were a great bondage and wearisomnes to binde him vnto it still, nay it were altogether ridiculous, and childish in him indeede: So now, though we be charged to rest vpon the Sabbath, yet when wee are not ouercharged with those Iewish ceremonies, which they (*being children*) had giuen them as furtherances vnto them; let vs not complaine, before wee haue cause, neither murmure against God, because wee cannot bee so licentious, as wee would; seeing we be at such libertie, as we be, and as it pleaseth the Lord to bestow vpon vs; and let vs be so much the more carefull to rest, by how much wee haue but this one thing to attend vpon, and are made free from many other, which might hinder vs.

Psal.1.2.
Numb.15.38.
Deut.6.8.
vers.9.
Galat.4.3.

Vnto all which if I shall adde this, in the last place, I will make an end of this matter; that besides these great priuiledges,

ledges, which wee haue spoken of, Christ Iesus in the Gospel, hath offered vnto vs somewhat more, euen in this commandement that wee haue now in hand: That though wee be restrained vpon this day from worke both hand and foote, as the Iewes were, yet haue we libertie to worke vpon many other. For they were bound vnto a great many of other daies, which had the nature of the Sabbath; and therefore are so called many times, and vpon the which they might not worke: which as it appeareth in many other places of the Scripture, so especially in Leuit. the 23. where they are reckoned vp in order, beginning with the Sabbath, vnto which is adioyned *the Passeouer, the feast of the first fruites, of Trumpets, and of Tabernacles:* and euery one of these had more daies than one proper vnto them, as appeareth in that chapter most largely; besides *the first day of euery new Moone:* from all which we are now freed, as appeareth by the Apostle: *Let no man condemne you in respect of an holy day: or of the new Moone, or of the Sabbath daies.* For hee speaketh of many, euen of all those, which vnto the Iewes were commanded vpon the same condition, that the Sabbath day was, and were of like nature to it: and therefore hee findeth fault with the Galathians for obseruing them, saying, *Ye obserue daies and moneths, and times,* which he calleth *weake and beggerly rudiments,* because now there was no vse of them, but all of them being taken away, onely the Sabbath is reserued for vs. Therefore who is so blinde that will not see, and so obstinate that will not confesse, that though we be bound to the keeping of the Sabbath, as the Iewes were; yet neither the libertie of the Gospell is taken from vs, nor the bondage of the Law cast vpon vs? Nay who is so vnthankfull for this great libertie in these daies, aboue that which the first people of God had, that vnder the pretence of it, he will breake out to the doing of whatsoeuer liketh himselfe vpon the day of rest, and set open a doore of all licentiousnes vnto others? but *woe be vnto the world, because of offences, it is necessarie that offences should come, but woe be vnto them, by whom they do come; it were better*

4 And from the obseruation of many other Sabbaths which they had.

Coloss. 2. 16.

Galat. 4. 10. vers. 9.

Matth. 18. 6. 7.

ter for them that a milstone were hanged about their necks, and they were drowned in the bottome of the sea.

Therefore let vs be otherwise minded, and take it, to be our bounden dutie most carefully to rest from the ordinary workes of our calling vpon the Sabbath, whatsoeuer may bee spoken or imagined to the contrarie. And the rather that we might doe it, let vs consider of the iudgements of God that haue come vpon men for breaking the Sabbath: By which sensible kinde of perswasion (euen experience the mistris of fooles) they in the Councell at *Paris* laboured to perswade vnto a more religious keeping of the day, when after they had iustly cõplained, that (as many other things) so also the obseruation of the Sabbath was greatly decaied, through the abuse of Christian libertie; in that men too much followed the delights of the world, and their owne worldly pleasures, both wicked and dangerous; they further adde: *Multi namque nostrum visu, multi etiam quorundam relatu didicimus, &c. For many of vs haue been eye-witnesses, many haue intelligence of it by the relation of others, that sawe men vpon this day, being about their husbandrie, haue been striken with thunder, some haue been maimed, and made lame, some haue had their bodies, euen bones and all burnt in a moment with visible fire, and haue consumed to ashes, and many other iudgements of God haue been, and are daily: whereby it is declared, that God is offended with the dishonour of so great a day.*

Gods punishments vpon the breakers of the Sabbath. *Concil. Paris. lib. 1. cap. 50.*

It is reported also of a couetous wretch, that *he making no conscience to worke in harnest vpon the Lords day, yea and to carrie in his corne out of the field in time of diuine seruice, that the iudgement of God did pursue him from heauen; for a fire kindled in his barne, and burnt it, and all the graine that was in it:* which should be a faire warning for all those, that think it lawfull to do any thing at ỳ time: for what if they gather in much good, and therewithall treasure vp Gods wrath, which as a fire shall some way break out to the cõsuming of more than they haue gotten? Vnto which may be adioyned another example of Gods iustice vpon a woman for her

Discipul. de tempor. ser. 117

prophaning

prophaning of the Sabbath, because it is of the like nature: for at *Kimstat* a towne in *France*, in the yeere 1559. *a miserable woman was so greedily set vpon the world, that all daies were alike with her: for vpon the Lords day, she neither came to Church her selfe, neither did suffer any of her familie to come, but vpon that day they were continually labouring about drying and pilling of flaxe, and doing other seruile worke, as well as vpon any other day of the weeke; neither by any admonitions of her neighbours would she bee reclaimed from this notorious abuse.* Iohn. Fincel. lib. 3. de mirac.

Whereupon it pleased ỹ Lord God to take her in hand, and deale with her; for on a Sabbath day, as they were busily occupied about this worke, fire seemed to bee in the flaxe, but without doing any hurt: the next Sabbath day it tooke fire indeede, but was quickly extinct: yet for all this the graceleſſe woman continued in her obstinate prophanenes euen the third day also: when the flaxe burst out into so great a flame, that it could not bee quenched, till it had burnt her, and two of her children to death: for though through the great mercie of God they were recouered aliue out of the fire, that they might haue some time to repent, if it were possible, yet the next day after all three died. A fearfull example for all those who are toyling at home, when they should bee at the Church, and are occupied they and their seruants about brewing, baking, churning of butter, driuing their buckes, and such like; and will not be reclaimed from these notorious abuses, though they haue been often admonished not onely by their neighbours, but by their godly Pastors, and Teachers.

But to returne to them that are ranging in the fields, when they should be at the Church, if not about their harueſt, yet about their recreations and pastimes, as hawking, hunting, bowling, and such like; I will tell you what I haue read of a certaine Nobleman, which though it be somewhat strange, yet we must not account it vntrue, for Gods iudgements are wonderfull: *This man therefore vsing to goe a hunting vpon the Sabbath day, when others went to the Church, and continuing in this sinne; in time it came to passe, that his* Theat. histor.

wife

wife brought foorth a childe with an head like a dogge: that in this lamentable spectacle he might see his grieuous sinne, in preferring his dogge and his delight in them before the seruice of God. And why may not others haue such children, as may carrie some marke of Gods iudgements euen in those things, wherein they most of al abuse the Sabbath? But happie are they that are warned by other mens hurts: which that we might be, let vs further consider what is written of this matter.

Cent.12.cap.6. The *Centuriators of Magdeburge*, intreating of the manners of Christians, make report out of another historie, *that a certain husbandman (in Parochia Gemiacensi) grinding corne vpon the Lords day, the meale began to burne; Anno Dom.* 1126. Which though it might seeme to be a thing meere casuall; yet they set it downe as a iudgement of God vpon him, for breaking the Sabbath. As also that which they speake in the same place of one of the *Kings of Denmarke, who when as he contrarie to the admonition of the Priests (who desired him to deferre it) would needes vpon the day of Pentecost make warre with his enemie, died in the battell.* But that may bee better *Eccleſiaſt. hiſt. Cent.12.ibid.* *2.Maccab.15.* knowne vnto vs al, which is written in the 2. booke of Maccabees, of *Nicanor* the Iewes enemie, who would needes set vpon them on the Sabbath; from which when other the Iewes that were compelled to bee with him, could by no meanes dissuade him; he was slaine in the battell, and himselfe most miserably, but deseruedly handled; euen the parts of his bodie shamefully dismembred: In that historie it is set downe more at large. *Now when Nicanor knew,* *Verſ.1.* *that Iudas and his companie were in the countrie of Samaria, he thought with all assurance to come vpon them vpon the Sabbath day.* Where wee see the purpose of this Heathen man, that wilfully he commeth vpon them on the Sabbath; & though he made no conscience of it himselfe, yet hee hoped that they would be so religious in it, that he should take them at vnawares. But it followeth in the text, that the Iewes that *2.* were compelled to be with him, said, *O kill not so cruelly and barbarously, but honour and sanctifie the day, that is appointed*

by

by him that ſeeth all things. In which words, as *Tremellius* obſerueth, *they doe not conſider ſo much the indignitie and crueltie of his dealing towards the Iewes, as the great vnworthineſſe of prophaning the Sabbath, whereby they goe about to ſtay the rage and furie of Nicanor.* For indeed it was their purpoſe vnder the colour of religion to put off his enterpriſes, as though they had ſaid vnto him, It becommeth not vs Iewes like bruite beaſts, and thoſe that are voide of all religion, and as the Heathen and barbarous people, to neglect the Sabbath day. *Then this moſt wicked perſon demanded, Is there a God in heauen, that commaundeth the Sabbath day to be kept? And* 3 *when they ſaid, There is a Liuing Lord, which ruleth in heauen, who commanded the ſeuenth day to be kept. Then he ſaid,* 4 *And* 5 *I am mightie vpon earth, to commaund them for to arme themſelues, and to performe the Kings buſineſſe.* Thus hee ſcorneth not onely the Sabbath, but God himſelfe the Author of it, and not onely polluteth it himſelfe with an high hand, but cauſeth the Iewes alſo to breake it. But ſee what followed, it is ſaid, that hee could not accompliſh his wicked enterpriſe. For *Iudas Maccabeus* prayed vnto God, and encouraged the people, and ſet vpon them, and ſlew fiue and thirtie thouſand of them: of whom *Nicanor* was one. And *he commaunded to ſmite off Nicanors head, with his hand and ſhoulder, and to bring them to Ieruſalem. And* 30. *when he came there,* 31. *he called all of his nation, and ſet the Prieſts by the altar, and ſent for them of the caſtell, And ſhewed the wicked Nicanors head,* 32. *and the hand of that blaſphemer, which hee had holden vp againſt the holy Temple of the Almightie with proud braggs. He cauſed the tongue alſo of wicked Nicanor to be cut in little peeces, and to be caſt vnto foules, and that the rewards of his madneſſe ſhould hee hanged vp before the Temple.* Vnto which I may adioyne the example of King *Antiochus* whom this *Nicanor* ſerued: and was alſo a moſt miſerable and profeſſed enemie of the Lords Sabbath: *Who ſet vpon the Iewes for* 1. *Maccab.* 2. 34 *diſobeying his idolatrous commandement for the worſhipping of Idols vpon the Sabbath. And after that hee had ſpoyled the* 2. *Maccab.* 5. 25 *Temple, that the Sabbaths might be kept no more; and he left a*

Iunius in hunc locum.

gouernour

gouernour there, one Philippus, who kept himselfe close vntill the Sabbath, and then did set vpon them: and hee did set out such
Chap.6.11. *cruell edicts, that it was neither lawfull to keepe holy the Sabbaths, nor to obserue the solemnities of their fathers, nor for any man to professe himselfe to be a Iew.* For which cause the Church of God complaining of the great desolation, that *Antiochus* made in Ierusalē, say, that *her Sanctuarie was left*
1.Maccab.1.41 *waste as a wildernesse, her holy daies were turned into mourning, her Sabbaths into reproch, and her honour brought to nought.* So that he did not only reiect the Sabbaths, but mocked the Iewes for them. And afterwards he wrote letters to Ieruſa-
vers.48. lem: *Profananda Sabbatha: That they should forbid the burnt offrings, and sacrifices and that they should defile the Sabbaths, and holy daies.* Thus Heathenish was he, not onely to deride the Sabbaths, but euen to pollute them; and to shew himselfe to all the world to bee an open and professed enemie of them. But consider, I pray you, what was the end of this
2.Maccab.9.5. man. *The Lord and Almightie God of Israel smote him with an incurable and inuisible plague: for as soone as he had spoken these words, a paine of the bowels that was remedilesse came vpon him, and sore torments of the inner parts: and that most iustly, for hee had tormented other mens bowels with diuers and strange torments. Howbeit hee would in nowise cease from his arrogancie, but swelled the more with pride, breathing out fire in his rage against the Iewes, and commanded to haste the iourney: but it came to passe, that he fell downe from the chariot, that ran swiftly: so that all the members of his bodie were bruised with the great fall. And thus he that a little before thought that he might commaund the floods of the sea (so proud was he beyond the condition of man) and to weigh the high mountaines in a ballance, was now cast on the ground, and carried in an horselitter, declaring vnto all the manifest power of God. So the wormes came out of the bodie of this wicked man in abundance; and whiles he was aliue his flesh fell off for paine and torment, and all his armie was grieued at his rottennesse and smell. Thus no man could abide him because of his stinke, who a little before thought that hee might reach the starres of heauen. And his*

paine

paine increased euery momẽt, so that in the end himself could not abide his own stinke. And thus this murtherer, and blasphemer, & profaner of the Lords Sabbath suffered most grieuously; and as he had intreated other men, so he died a miserable death in a strãge countrie among the mountaines. But to leaue these spectacles of Gods heauie iudgements vpon the despisers of his holy Sabbaths, that haue been shewed of old; I am sure that our time also hath not wanted examples in this kinde, whosoeuer hath obserued them; when sometimes in the Faires vpon this day, by sudden floods the wares haue swumme in the streetes: sometime the scaffolds at playes haue fallen downe, to the hurting and endangering of many; sometime one thing, and sometime another hath fallen out. And therefore here I cannot omit ẏ, which hath fallen out in our time, because it was so memorable and famous; *At London, Anno Dom.* 1583. *at Paris Garden* (whither vsually great multitudes did resort, to behold such games as there were vsed, as Beare-baiting, Bul-baiting and such like) this abuse continued for the space of many yeeres vpon the Lords day, to the great dishonour of his name: vntill at the last it pleased him to shew his great dislike of so great an impietie and grosse prophaning of the Sabbath, *by causing the scaffold suddenly to breake: whereupon it came to passe that many of the idle and vngodly beholders tumbled headlong down, so that to the number of eight persons men and women were immediatly slaine right out,* and so taken away in their sinne: besides *many others were sore hurt and brused, to the shortning of their daies,* and all the rest must needes be greatly affrighted. Notwithstanding which so sensible a speaking against it from heauen, and that by God himself, this foule abuse did shamelesly lift vp it head againe, vntill of late, through the great mercie of God, *it pleased his excellent Maiestie by his princely Proclamation, euen at his first entrance, straightly to forbid, not onely that, but many other notorious abuses committed vpon this most holy day:* for which God make vs thankfull. But to conclude all these iudgements in one word, we must say of them, as Christ saith of *the Galileans, they were*

verſ. 28.

Many slaine, and hurt at Paris garden vpon the Sabbath.

The Kings proclamation at Theobalds, 1603.

Luk. 13. 2. 3.

not the greatest sinners in England, but vnlesse wee repent and amend, we must all likewise perish. He punisheth some, to shew the rest, what they must looke for, if they continue; he punisheth not all, here in this world, to teach vs that there is a day of iudgement reserued for the rest. And therfore it was well alleaged in a prouinciall Councell, to perswade vnto the better obseruation of the Sabbath: *Hæc omnia: By doing of these things, we shall both pacifie the wrath of God towards vs, and also turne away, and remoue his heauie plagues, as sicknesses, and scarsitie.* For as he hath brought his iudgements vpon some for the profaning of his Sabbaths, so hee hath generally threatned to punish all, that shall so offend. As when the Tabernacle should bee made in the wildernesse, God forbad them euen then to pollute the Sabbath by working about it vnder the paine of death: as it is set down in the booke of Exodus: *Speake thou also vnto the children of Israel, and say, Notwithstanding keepe ye my Sabbath, for it is a signe betweene me and you in your generations, that ye may know that I the Lord doe sanctifie you: ye shall therefore keep the Sabbath; for it is holy vnto you, he that defileth it shall die the death: therefore whosoeuer worketh therein, the same person shall be euen cut off from among his people. Sixe daies shall men worke, but in the seuenth day is the Sabbath of the holie rest to the Lord: whosoeuer doth any worke in the Sabbath day shall die the death.* Where we see that he denounceth most grieuous and fearefull punishments to be inflicted in soule and bodie vpon the obstinate and wilful profaners of the Sabbath: for they should be cut off from his people by the censures of the Church, and from the face of the earth by the sword of iustice: for he speaketh here not of euery one ẏ breaketh the Sabbath, but of them that pollute it or profane it. For so doe the best Interpreters reade the text. *Profanantium quisque: Euery one that profaneth it:* and so is it read in the interlineall Bible: *Polluens illud: hee that polluteth it:* which is more than simply to breake it: euen as it is one thing to spot, or somewhat to sullie a pretious garment, and another thing altogether to pollute it and defile it. And this is that which

Matisconens. concil. 2. cap. 1.

Exod. 31. 13.

Vatabl. Tremel. Arias Mont.

which the Prophets complaine of, when they threaten Gods grieuous iudgements, not a simple breaking, but a polluting of the Sabbath. As the Prophet *Ezekiel, My Sabbaths haue they greatly polluted:* and so oftentimes in that chapter he chargeth them with this, that they polluted the Sabbaths: and he matcheth it there with other great sinnes of theirs. As that they did not onely sinne, but *rebell against him in the wildernesse: and they cast away his iudgements: and their heart went after their Idols:* and such like: to shew what kinde of polluting the Sabbath he spake of. And the Prophet *Ieremy* exhorting them to the carefull obseruation of the Sabbath, and in so doing promising them great reward; sheweth if they would not, what should become of them: when he saith, *But if ye will not heare me to sanctifie the Sabbath day; and not to beare a burthen, nor to goe through the gates of Ierusalem in the Sabbath day: then will I kindle a fire in the gates thereof, and it shall deuoure the palaces of Ierusalem: and it shall not be quenched.* Where we see also, that he speaketh against an open and contemptuous polluting of the Sabbath, when there was such open carrying and recarrying of burdens through the Citie in and out of the gates of Ierusalem, as was in the daies of *Nehemiah:* and sheweth how God would punish them for it, if they did not leaue it: namely, that he would set fire on their palaces. That is, as *Vatablus* expoundeth it: *Ædes magnificas & egregias: Their goodly houses, and stately buildings:* then wee may bee sure ỳ he would not spare the rest, but punish high and low, and that with no small punishment. As hee doth daily for this sinne sometimes consume mens goods with fire, and sometimes *send a curse vpon them, to consume them like an vnquenchable fire,* as *Iob* speaketh. And though there be no law with vs to punish the profaners of the Sabbath with death; yet God suffereth such in his iust iudgement to fall into such sinnes as deserue death; wherein hee hath respect not so much to these later sinnes, as to the first and chiefe, euen the polluting of his Sabbaths: which as they haue felt in their consciences, so some of them haue been driuen to

Ezek. 20. 13.

16.

21.

Ierem. 17. 27.

Vatabl. in hunc locum.

Iob. 31. 12.

confesse it at the gallowes. But whether God doth punish them here or no: you shall heare what S. *Augustine* saith of them: *Timeo quòd in futuro indicio: I am afraid, that in the last day of iudgement, when they shall knock at the Lords doore, and desire to haue it opened: he shall answere them as it is in the Gospell; I know not whence you are; depart from me all ye workers of iniquitie.*

Aug. de temp. serm. 251.

Luk. 13. 27.

And here I may remember vnto you (if it be not altogether out of place) the historie of him, who in the time of the Law, gathering sticks, was stoned to death for it by the iudgement of *Moses* from the mouth of God; as it is set downe by *Moses* in the booke of Numbers: *While the children of Israel were in the wilderness, they found a man that gathered sticks vpon the Sabbath day. And they that found him gathering sticks, brought him to Moses and Aaron, and to all the Congregation. And they put him in ward: for it was not declared what should be done vnto him. Then the Lord said vnto Moses, This man shall die the death: and let all the multitude stone him with stones without the hoste. And all the Congregation brought him without the hoste, and stoned him with stones, and he died, as the Lord had commanded Moses.* Of which

Num. 15. 32.

Master *Calvin* saith, *That this is the summe of the historie, that by the death of this one man was ratified the religious obseruation of the Sabbath day, that afterwards it might haue more reuerence: by which seuere punishment it is apparant, that hee did not so much offend of ignorance, as of a grosse contempt of the law, whereby it came to passe, that he made none account to subuert and corrupt all holy orders.* As it appeareth also by the circumstance of the text, going immediatly before; where is set downe the difference of punishments vpon malefactors, who sin of ignorance & of contempt, or (as it is said there) with an high hand; which latter should be punished with death, and then followes immediatly this historie as an example or proofe of it. And so saith *Lyra: Hic determinatur pœna: Here is set downe the punishment of him that should sinne contemptuously in the pride of his heart; in one specialty of a man that did thus violate the Sabbath.* So that hee

Cal. in hunc locum.

Lyra in eund.

maketh

maketh this punishment that came vpon him, an example of that, that was generally spoken of before, in these words of the Lord vnto *Moses: The person that doth ought presumptuously, or with an high hand,* (that is in contempt of God) *whether he be borne in the land, or a stranger, the same blasphemeth the Lord, therefore that person shall be cut off from among his people: Because hee hath despised the word of the Lord, and hath broken his commandements: that person shall be vtterly cut off: his iniquitie shall be vpon him.* And then presently followeth the storie of this man, that gathered stickes, and what was done to him for it, as an example of that. Whereunto agreeth *Vatablus*, who vpō these words of the text, *It was not yet declared what should be done vnto him:* giueth this exposition, *That it was not manifested vnto them from the Lord, what kinde of death hee should die.* For as he did *put the blasphemer in ward*, vntill he had inquired of the Lord, what should become of him, so did hee this man that gathered stickes. Wherupon he inferreth, that it is like that this man did sinne with an high hand: that is, as hee expoundeth it, *through pride, or rashnes, or impudencie; and not of ignorance or humane frailtie. And so the meaning of the law is, as if the Lord had said; He that willingly and stubbornly breaketh any of the commandements of God, he is to be iudged a contemner of God, and a blasphemer.* And this to bee the sense he proueth by comparing it with the like phrase in another place: as when it is said, That *the children of Israel went out of Ægypt with an high hand:* that is, as he interpreteth it, *with great boldnes, and with great ioy and gladnes, and couragiously: for they that are ioyfull, lift vp their hands, and goe with their bodies right vp.* And they went not like *fugitiues, fearfully and with their hands hanging downe: but confidently and boldly*, as *Tremellius* expoundeth it. This man therefore gathering stickes vpon the Sabbath day with this ill minde, and shewing such open contempt, was adiudged to death for this fact by the Lord himself. Wherby it appeareth, that though not euery breach of this commandement is to be punished with death; yet the open and contemptuous breaking of

verſ. 30. 31.

Vatabl. in hunc locum.

Leuit. 24. 13.

Exod. 14. 8.

Tremel. in hunc locum.

it, doth deserue it; as all other sinnes of the like nature in other the Commandements of the first and second table: as an Atheist; and he that offereth vnto other gods; that blasphemeth the name of the liuing God; that curseth father and mother; that committeth murther, adulterie, &c. which iudgements, when the Magistrates do faile to execute, then the Lord doth it himselfe vpon some few, to shew what should be done to all the rest, and what they may look for, if they doe not repent.

Vpon the Lords day we ought to rest from al honest recreations and lawfull delights.

But to proceede in this matter according to my purpose; it is most certaine that we are not onely commanded to rest from these that we haue spokē of, but from all other things, which might hinder vs from the sanctifying of the sabbath, as well as these: of which sorte are all honest recreations, and lawfull pleasures, which are permitted vnto vs vpon the other daies, to further vs in the workes of our calling, which we doe also stand in neede of some times, euen as of meate, and drinke, and sleepe: for if those worldly duties (which we are commanded to walke in, and bee of necessitie required, and without the which the Common-wealth cannot stand at all) are then forbidden, when we should attend vpon the Lords worke, because we cannot be wholy occupied in both: much more those things which serue but *for pleasure*, without the which mankind may continue, though not so well continue, must bee giuen ouer; because we cannot haue the present delight in the vse of them, and yet at the same time bee occupied in the hearing of the worde, and such other parts of Gods holy worship and seruice, as he requireth of vs, vpon the Sabbath day: Nay because men cannot be both at Church seruing God with the rest of the people, and in their houses sporting themselues with their companions together; nor in the *great congregation* praysing God with their brethren, and in the open fieldes playing with their fellowes at one time: (And God vpon the Sabbath requireth these of them) therefore the other must giue place to them, and we must not thinke it sufficient, that we do no worke vpon the sabbath, and in the meane season bee

Psal. 35. 18.

bee occupied about all manner of delights, but wee muſt ceaſe as well from the one as from the other. And this is ſo true, that in the very times of greateſt licentiouſnes men ſhould be aſhamed ſo to forget themſelues, as not to haue reſpect vnto the Sabbaths, but to continue their paſtimes from day to day, and not to breake them off, no not vpon the Lords day: contrary not onely vnto the word of God, but vnto the moſt Chriſtian aduice and precept of *his excellent Maieſtie*, and that vnto his deareſt ſonne *Henry* our noble Prince, who aboue al might ſeeme to looke for greateſt libertie in theſe things, ſaying, that *though without ſuperſtition, Playes and lawfull games in May may be vſed, and good cheere at Chriſtmas; yet alwaies prouided, that the Sabbaths be kept holy, and no vnlawfull paſtime then be vſed.* How then can any man thinke to bee ſo diſordered, as to follow his ordinarie pleaſures euen vpon that day, as well as vpon any other without great contempt of God and men, when the higheſt in earth vnder God haue ſo voluntarily, euen of conſcience reſtrained themſelues, and them that be neereſt vnto thē, in theſe things, and that according to the word of God? And we muſt reſt frō theſe things ſo much the more, by how much the works of our recreation are leſſe needfull, then the workes of our vocation, and yet doe more hinder vs from the ſanctifying of the Sabbath then they. For experience (which is the miſtreſſe of very fooles) may teach vs (and our nature is ſuch that it muſt needes be ſo) how much we are moued with delectable things euery one in his kind, ſome this way, another that: how marueilouſly they doe affect vs, how all our ſenſes are taken vp with them, and all the parts of ſoule and bodie wholie poſſeſſed with them, that for the preſent time none of them can bee occupied about the Lords worke immediately, at leaſt wiſe as they ſhould be. Therfore vpon this day al ſorts of men muſt giue ouer vtterlie al *ſhooting, hunting, hawking, tenniſe, fenſing, bowling*, or ſuch like; and they muſt haue no more dealing with them, then the artificer with his trade, or husbandman with his plowe: and as men muſt *not come to Church with their*

B'wtkinus Diſcip. pag. 52.

Bring no Hawkes, nor bow and arrowes into the Church.

bowes and arrowes in their hands, so neither with their dogges at their heeles, nor their hawkes vpon their fists; which latter thing they had neede to doe so much the lesse, because a liuing creature which is stirring, which must so bee held in the eye of the bearer, and in the open view of others, is more able to hinder the minde from being attentiue, then a senseleſſe creature, or a peece of a sticke, which a man may cast behinde him or throw were hee list, out of the sight of men.

Obiection.

And be it that the faulkner say, it troubleth him not one whit, because by custome hee doth not so account of it,

Answere.

(though I am sure he is more hindred by it in prayer, and in hearing the word of God, then if hee had it not at all) yet how if others should bee hindered by it, which haue not their senses so at commandement, that they can keepe them from such vaine and hurtfull spectacles? Is it not a sufficient cause to keepe them out of the Church, where all things should be done, both of the minister and people, *to the edifying and building vp of one another in godlines*, and not to the pulling downe and destroying of them therein? And if they themselues would bee ashamed to hold them vpon their fists when they should receiue the Sacrament, vpon what ground doe they hold them in the ministerie of the word? vnlesse they will lightlier regard the word, than the Sacrament, or put asunder those things which God hath ioyned.

1. Cor. 14. 26.

The like is to be said of all kinde of dogges; which men should be so far from bringing with them vnto the Church; as that if they came of themselues, they should bee beaten backe, and not suffered to enter in: for they are as troublesome to the eares with their mouthes, as the other are with their feete: and more offensiue to the eye, by how much they are lesse at command, & will not easily tarrie still in one place; besides that they are able to corrupt some other of our senses more than they. And if one man may be permitted to bring his dogge to the Church, why might not another, and why might not all? and then what a thing were this

this to haue in a place an hundred or two hundred dogs together (for there are so many men and more) and that in time of diuine seruice? Men that are wise will shut them out of their houses when they goe to prayer; how much more should they shut them out of Gods house, which must bee called the house of prayer vnto all nations? If men say they follow them before they are awares. Then being admonished, let them be more carefull of them the next time. If they say they so loue them, that they wil follow them whither soeuer they goe, whether they will or no. So will your children also if you teach them not better manners. And you must consider, not whether they will follow you, but whether it is meete for you to bring them. If you should haue occasion to go to some Nobleman, I hope you would not be so simple or vnciuill, as to carrie your dog with you vp into his dining chamber, or bed-chamber, or into his Closet, or into what place soeuer you should be called. If in such cases you can take order to leaue your dogs at home, why should you not also when you come to Church? So then we see, that they are greatly deceiued, who when vpon this day they haue abstained from all kinde of worke, doe thinke they haue marueilously kept the commandement; though in the meane season they haue been occupied in all *kinde of pleasure and delights*, and (because they know no meane betweene working and playing) thinke it sufficient, that they restraine themselues of the one, and then giue themselues all libertie to the other.

Seneca the Philosopher speaking against the superstitions of men, and namely euen in ỳ religion, which he accounted most ciuill, as S. *Augustine* maketh report of him: amongst others with great boldnes reprehendeth *Sacramenta Iudaeorum, & maximè Sabbatha: The Sacraments of the Iewes, and most of all their Sabbaths:* for this cause, *that they doe very foolishly and vnprofitably in resting euery seuenth day, because that in so doing they lose the seuenth part of their life.* Which had been true if there had bin no other end of their resting, than that they might spend away the time in idlenes and in pastime: *Aug. lib. 6. cap. 11. de ciuit. dei.*

paſtime: and ſo it may bee truly ſaid of ſuch kinde of Profeſſors as theſe are. But S. *Auguſtine* as he doth iuſtly blame him for this heatheniſh ignorance of his; ſo he doth in many places ſhew, that God requireth, that vpon this day wee ſhould reſt not onely from all bodily labour, but from all recreations alſo and delights, yea though they be lawfull at other times, becauſe wee ought to beſtow that time to the glorie of God, and the ſaluation of our owne ſoules.

Much more from all vnlawfull paſtimes.

Now if theſe and ſuch like honeſt and lawfull recreations doe hinder men in obeying the commandement of *reſt*, in ſo much that they can in no wiſe ſtand together, what ſhall we ſay of ſo many *vnlawfull games* as are vſed euery where? (which onely and truly are called *paſtimes*, as they be) becauſe there is nothing in them, but a meere idle and fruitleſſe miſpending of the time, and paſſing of it away, *which they ſhould redeeme.* If ſuch as bee tollerable at other times, vpon this day are inexcuſable, becauſe they hinder vs from ſanctifying the day; what probable ſhew of reaſon can be brought for the maintenance of thoſe, which being at all other times worthie to be condemned, yet vpon this day are moſt commonly practiſed, and are made as it were proper and peculiar vnto it, as though the time did make them lawfull, and gaue ſome priuiledge and credit vnto them? For as *Zanchius* ſaith: *Workes that are ſimply euill, are moſt of all forbidden in this commandement*; and ſheweth it by very good reaſon; *not onely becauſe they hinder the ſanctification of the day*, which is here principally intended; but eſpecially becauſe they are directly contrary vnto it: for ſuch things doe vnhallow both the day, and thoſe that vſe them. And *Chemnitius* in his confutation of the Councell of Trent, ſpeaking againſt the abuſes of holy daies, ſaith, *Illi Sabbathum præcipuè violant: They doe eſpecially breake the Sabbath, who abuſe that time of reſt vnto pleaſures, lightnes, ſurfetting, drunkennes, and all other kinde of wickednes: whereby it commeth to paſſe, that commonly God is vpon no day more offended, than vpon thoſe, which are ſpecially appointed vnto the worſhip and ſeruice of God.* Which as he ſaw it to be true in his time,

Ephes. 5. 16.

Zanch. in 4. precept.

Chemnit. exam. cap. de dieb. feſt.

and

and in that place where he liued, so we also in our time, and in many places too much.

Here therefore wee may iustly complaine vnto God, and men of the manifolde abuses, and sundrie breaches of this holy rest, by all the disorder and confusion that accompanieth *Lords of misrule*, wherein whole dayes and nights are spent cuen vpon the sabbaths; and at that time especially when they would seeme to bee most deuoute, keeping the remembrance of the greatest benefite that euer was, or can bee bestowed vpon mankind; euen the *birth and incarnation of Christ Iesus*; and therefore they will not worke at all (forsooth) that they might giue themselues more wholie to the consideration of it, as they should; but that their doings do manifestly speak against thē, that they doe celebrate the feast of the *drunken and bellie-god Bacchus*, or of the fleshly Goddesse *Venus*, rather than any thing else. *Iob.3.16.*

So that here wee may iustly complaine, with that ancient father and godly Diuine, as he did in his daies, *That whereas Dauid when hee was vnder Sauls persecution chiefely bewaileth, that hee had not free accesse vnto the Lords tabernacle; our mē count it one of the chiefest happines, neuer to come into the cōpany of the Saintes: Et die dominico abuti ad lusus, and to abuse the Lords day vnto gaming, vnto drinking, vnto dancing, & vnto prophane things.* And with another learned man: *Vanitati studeni die dominico. Many giue themselues wholy to vanitie, vpon the Lords day, and spend away the time in their delightes, in feasting, in drunkennes, in whoring. Whereupon it comes to passe, that there is at no time seen more vanity, filthines, and riote, then vpon that day which should be accounted holy vnto the Lord.* So that here that saying of S. *Augustine*, is true, *Quanto melius est arare quàm saltare; How much better is it for men vpon this day, to goe to plow, then to dancing?* *Bulling. in Apoc. concio. 4.* *Muscul. in Matth. 12. 11.* *August. in enarrationem tituli Psal. 91.*

Yet if we had this one complaint onely to make, it may be we could hold our peace; but because we may iustly say with the Lord in the Prophet, behold *a thousand abhominations more*, we must needs renew our complaint of the ordinarie Enterludes and Stage-playes, (wherein some spende *Ezek. 8. 13. 15.*

their

their whole life, and when they die, their conſcience vncomfortablie telles them, that they haue not wrought but played all their dayes:) and alſo of the common *Beare-baytings, Bul-baytings, Cocke-fightings,* and ſuch like, wherein there is nothing elſe, but an vnnaturall pleaſing of our eyes, and feeding our affections with the crueltie of one creature againſt another to no purpoſe: of the *May-games, and ſetting vp of May-poles,* and of ſo many other, as the very wiſedome of men hath iudged vnlawfull, and therefore not to be ſuffered in a Chriſtian common-wealth: much more hath the word of God condemned them, as the *vnfruitfull workes of darkenes,* and more meete for the night either of Atheiſme among the Heathen, from whence they ſprung; or Idolatrie among the Papiſts, in which they grew vp, than for the day and cleere light of the Goſpell, in which we doe liue: and therefore as it is a ſinne to be occupied about them at any time, ſo a double ſinne at this time: and if we ought to reſt from them altogether, then moſt of all vpon the Sabbath and day of reſt; and if they bee workes not agreeable to the daies of our owne workes, then much leſſe with the day of the Lords worke. But in this iuſt ſorrow for ſo great and notorious abuſes openly committed, and that of a long time with an high hand againſt God and his church, what great cauſe haue we to giue thanks vnto God for this late mercie of his, by the Proclamation of his Highneſſe, whereby all theſe abuſes and many moe are preſently ſuppreſſed? not only to the ſtaying of much ſinne formerly by theſe abuſes committed, and that vpon the Lords holy day, but to the cheering vp of the grieued ſoules of many of Gods faithfull ſeruants, ſpecially to the glorie of God, and the wonderfull alluring of the hearts of his beſt ſubiects vnto his princely Maieſtie. In which his Highnes doth acknowledge, that *he hath been truly informed, that there hath been great neglect of keeping the Sabbaths in this kingdome, yea that they haue been impiouſly prophaned,* and then ſheweth how, as *by Beare-baitings, Bul-baitings, Enterludes, common Playes, and other like diſordered or vnlawfull exerciſes or paſtimes:*

Ephes. 5. 11.

The Kings proclamation giuen at his Court at Theobalds, Anno Dom. 1603.

times: and so he doth iustly condemne all the former practise in these things: and some of these haue been so much the more odious iustly, because it hath been the common practise of these disordred fellowes, to make in some countrie townes, the Church alwaies the place for their Enterludes, where the foole should play his part: so that though at other times all men might come in freely to Gods seruice, yet to these things none might come in without money: but for the time to come his Maiestie *hath straightly charged and commaunded, that no such things bee frequented, kept, or vsed at any time hereafter vpō any Sabbath day.* Which hath already wrought so great and so sensible an alteration in some places of this land, especially in the chiefe cities and townes corporate, as not only the godly wise haue well obserued it to their comfort, but euen the common sort are driuen to confesse it, and wee and our posteritie shall enioy the benefit of it, and many plagues of God shall bee kept from vs, which these continuall abuses did daily deserue. And thus most happely enioying the fruite of our former prayers, wee shall haue no more neede to pray, as in time past, that the ancient lawes of Christian Princes and Emperours might be reuiued, and where they be, that with all seueritie they might be put in execution, whereby a number of abuses, might be constrained to shrinke in their hornes, which before without all controulment too shamelesly did lift vp their heads here in England. *Canutus* in his lawes among other things which he forbad vpon the Lords day, (as we haue seene before) saith, *Let huntings and all worldly worke bee forborne.* And in the imperiall lawes the same things with great seueritie are forbidden: for when it is first said, *Dominicum diem semper honorabilem ita decernimus: We decree that the Lords day should alwaies be so honorable and reuerenced, &c.* Then it followeth: *Nihil eodē die sibi vendicet scena theatralis: Vpon that day let there be no stage-playes, or other games, nor the lamentable spectacles of fighting with wild beasts. Etiamsi in nostram natalem celebranda solemnitas inciderit, differatur: Though it so fall out that the solemnitie of* *Canutus lege. 15.*

Leg. final. C. de spectacu. seruis.

our

our birth day should then be kept, let it be deferred. Si quis vnquam spectaculis interesse, &c. Let all his goods be confiscated, and let him forfeite them, Whosoeuer shall be present at any spectacles or games, (they say, *die festo*) I would it were with vs, but *die Dominico, vpon the Lords day.* And if this great punishmẽt was to be inflicted vpon them ẏ went to ẏ Playes, how much more then ought it to be vpō the Players themselues? *Zanchius* speaking of the breach of this Commandement among the Gentiles, saith, *that vpon their holy daies, they were occupied either in offring vp of sacrifices, or in setting out of playes to the honour of their gods, or in both of them: and saith, Hoc adhuc in ecclesia Romana fit: This is still the custome of the Church of Rome, for vpon their festiuall daies, first they offer vp a sacrifice, and then they appoint goodly shewes and playes.* And thus the Heathen and the Papists as in other things, so in these they agree; and indeed these things are fit for them. But then a little after he concludeth thus: *Nobis Christianis aliter: We Christians must otherwise define the holy daies, and know them by another marke, for dauncing, and stage-playes doe not become vs, especially on such daies.*

Zanch. in 4. precept.

S. *Augustine* amongst many other things which he dissuadeth his hearers from vpon the Lords day in his sermons, saith, *Neque in venatione se occupet, & diabolico mancipetur officio: Neither let any man vpon this day be occupied in hunting, and herein become the diuels seruant, to doe his busines by ranging the fields and the woods, shouting, hollowing and crying out.* Most of all ought such things to be kept out of the Church, neither should men be suffred so to play the fooles there, nor to come in thither from their games with such vnseemely behauiour, as in some places they doe; in this respect we had neede of the doore keepers that were vnder the law, to keepe out such prophane dogges and filthie swine: for as one saith, (complaining of sundrie abuses of the Lords day) *Et quod omnium turpissimum est: And that which is most shamefull of all, men runne with such vanitie and impudencie vnto the assemblies of the Church, when others meet to exercise the discipline of faith, of modestie, and of the framing*

Aug. de temp. serm. 251.

No disguised or vnseemely behauiour is to be vsed in the Church.

Muscul. in Matth. 12. 11.

of

of their whole life, I say they come thither with no lesse want of modestie, Quàm si ad vanissimas saltationes, & impudica spectacula, Than if the people were called together, vnto most vaine dauncing and shamelesse spectacles: Nihil est discriminis inter habitum saltantium, & ecclesias ingredientium: There is no difference betweene the attire and behauiour of dancers, and of them that come into the Church.

And here againe I may put you in minde of some thing that hath been said a little before: namely, how God hath seuerely punished those, who haue broken his holy Sabbaths, not onely otherwaies, but by disorderly following their pleasures and delights vpon them. As how *in London at Paris garden the scaffold suddenly brake, when they were in the middest of their sport, and many tumbling downe headlong, eight persons men and women were slaine right out:* and many others sore bruised and hurt, not onely to the great paine of their bodies, but shortning of their daies: and all the rest were put into great feare. And also that one greatly delighting in hunting did so continually follow it, that all daies were alike vnto him: *so that vpon the Lords day, and euen when others went to the Church, he went to his game, and continued in it so long from day to day, that in the end his wife brought foorth a childe with an head like a dog.* Which iudgements of God, and many more that haue been brought vpon men from time to time for this sinne, may be sufficient to dissuade men from such abuses, and to make them contented vpon these daies to giue ouer all recreations and pastimes, and to be contented to haue their libertie this way wholy restrained and abridged. Notwithstanding, I am not of that minde (neither would I be so mistaken) to thinke that men should neuer take their delight, and that all recreation were sinfull; I am not so *stoicall* to binde men only vnto things of necessitie, seeing the Lord of his great mercie, hath giuen so many for pleasure: be it farre from me that I should lay any heauier burthen vpon any man, than the Lord himselfe hath laid: For I know *that to all things there is an appointed time, and a time to euery purpose vnder*

Anno D. 1583.

Theat. histor.

It is not vnlawfull to vse recreations, we only restraine men from the vpon this day.

Ecclesiast. 3. 1.

vnder the Sunne. But as in the former treatiſe, wee did not condemne the workes of mens callings, becauſe we iudged them vnlawfull vpon the day of reſt; nay wee held them commendable and neceſſarie, and therefore would haue men faithfully to trauaile in them vpon the ſixe daies, that ſo they might reſt from them vpon the ſeuenth, when they haue done all their worke before: ſo in determining that we muſt giue ouer then our ordinarie recreations, wee doe not conclude, that they ſhould altogether be left; but aduiſe men rather to take them at ſome other time; and wee doe exhort them, that be in gouernment, to giue ſome time to their children and ſeruants, for their honeſt recreation, vpon other daies; that they bee not driuen to take it vpon this, ſeeing they can no more want it altogether, than their ordinary food. And as wee haue ſeene that they are bound to giue them ſome time to worke for themſelues, vnleſſe they will by their ouer much ſtraightnes compell them to it vpon the day of reſt; ſo muſt they ſpare alſo ſome fewe houres for their refreſhing now and then, ſeeing they can no more want the one than the other.

But that we might throughly perceiue the largenes of this reſt, and know the full meaſure of it for our good, wee muſt ſtretch out our line yet further, for it extendeth it ſelfe beyond all this that hath bin ſpoken: for in this commandement the Lord doth not onely binde men to reſt from ſuch workes and pleaſures as we haue ſeene, but alſo from *ſpeaking and talking* of them; ſeeing his purpoſe is, not only *to reſtraine* the hand and the foote, but the *lips and tongue* alſo, becauſe they hinder our ſelues and others from keeping holy the day, as well as any thing elſe. For vnleſſe wee will reſtraine and ſhorten this commandement more than all the other, why ſhould not idle words be forbidden here, as well as in all the reſt? And ſeeing in the firſt, both Atheiſme and prophane ſpeeches are forbidden, and it is a ſin againſt the ſecond commandement, *to name falſe gods*, as well as to worſhip them; and in the third, *the name of God is diſhonoured* by our vngodly conuerſation, and by our vaine and falſe othes;

We muſt reſt alſo from ſpeaking and hearing of worldly matters.

1. Reaſon.

Pſal. 16. 4.
Rom. 2. 24.
Leuit. 19. 12.

othes; why should not the law of the Sabbath be as large in forbidding long communication, and large discourses about worldly businesse and pleasures, as well as the things themselues? especially when wee see the same equitie and proportion, in the lawes of the second table also: In which not onely murther is forbidden, but all *railing words, proud, and scornefull speeches*; and that law which forbiddeth adulterie, saith, that *no filthie communication must proceede out of your mouthes*: therefore seeing the other commandements are giuen to frame the whole bodie of man, and euery part of it vnto obedience; why should it not be presumed of the commandement of the Sabbath also, that *it ordereth our words as well as our workes*? especially seeing the one is more disordered than the other; and they which can rule their hands, and their feet, cannot so well gouerne their tongues: of which truth (seeme it neuer so new and strange vnto vs, though no truth indeede be new) we shall so much the rather bee perswaded, if wee consider that *much talke about worldly matters* doth as well hinder the sanctification of the day, as much worke; and so much the more, because wee may worke with our selues alone, yet cannot talke but with others, and so doe hinder both our selues and them: For our mindes cannot be wholly set vpon the worship of God as they should, and at the same time be speaking of, and listning vnto the affaires of this life, euen of our commodities, profits and pleasures. Besides that, the Lord would haue our mouthes and eares otherwise occupied vpon this day, as well as our hands and feete, as shall more fully appeare hereafter. So that vpon this day men must cease from *making of bargaines, and broaking of matters, from talking about their merchandise and trades, from questioning and debating of things about their cattell, corne and white meate*: and generally from all worldly matters incident to our calling; and then we must speake with *new tongues* (as it were) and put *new words* into our mouthes, as well as new workes into our hands, and *sing a new song vnto the Lord*: that it may appeare vnto all men, which behold vs, that it is a day of rest

Matth.5.22.

Ephes.4.29.& 5.3.

Esai.58.13.

2

3

As from making of bargaines.

Mark.16.17.

Psal.96.1.

indeed, when we thus rest in whole, not in part; and that it is a new day differing from the other sixe, when wee are so altogether made new, and as it were differ from that, which we were before, both *in word and deede, in tongue and hand, in worke and talke.*

And from taking of accounts.

And therefore wee must bee farre from the practise of a great many, who make this the onely *day of reckoning with their seruants, and of accounts with their labourers, and chapmen,* and bestow it for the most part in hearing what hath been done the weeke before, and prescribing what should be done the weeke following. Much lesse should we draw neere the practise of such, who as they know no end of their pleasures, so they can neuer make an end of *talking and hearing of them,* so ouerfilled are they with them, *that out of the abundance of their hearts, their mouthes must needes speake:* and as they haue many *fruitlesse discourses about their hawking and hunting* at home in their houses, before and after it, besides that which they haue abroad in the fields, when they are in the game; so that there is more time and words commonly mispent afterwards about it, than was wel spent before in it: euen so they make all daies alike, and looke how farre their hawkes are from their fists, and their dogs from their heeles vpon the Lords day, so farre are the vnprofitable and endlesse tales concerning the same from their mouthes and eares: and a little lesse, because when necessitie drieth them to leaue the one (because they are at their meate, and such like) yet they cannot giue ouer the other, but pursue it to the vttermost; euen sometimes to the disturbance of others, and filling their heads so full of vanitie, as their owne are; besides their owne sinne in abusing of the time, and the dishonour of Gods name in breaking of the Sabbath.

Matth. 12.34.

And from talking of our recreations.

And now if vnto all this which hath been spoken, you will giue me leaue to adde but one thing more, you shal see how absolute, and perfect this law is; euen like vnto the Lawgiuer himselfe, *who (as he is a spirit) so will be worshipped in spirit and truth,* in all the seuerall parts of his worship,

Ioh. 4.24.

which

which he requireth in euery one of his Commandements. For this is that which was deliuered vnto vs in the first entrance into the Commandements, namely, that the whole law of God was giuen vnto the whole man, and as the *Lord God created him both in soule and bodie*; redeemed him by Christ Iesus; sanctifieth and preserueth here, & is purposed elsewhere to glorifie him in both for euer: so hee hath set him downe that forme of obedience, whereby in both hee might be reformed to that image, *according to the which hee was first created, in righteousnes, and true holines*: and therefore in this commandement doth shew vs, what in bodie and soule we should keepe vs from, euen that we must *rest from hauing our mindes occupied about all those things, which are not lawfull to be done vpon that day*: and that we must not only lay our worldly busines out of our hands, but *put them out of our heads*; so that wee may not spend our time *in studying* about the workes of our calling, nor *beate our heads* about them, laying platformes (as it were) for the weeke following, and so haue our heads fully fraught with them: but wee must haue our vnderstanding and affections cleane emptie and voyd of them, that there may be roome for such heauenly meditations to dwell in vs, euen as the Lord would haue vs to be filled with them.

1.Cor.6.20.

Ephes.4.24.

And from hauing our minds occupied about the same.

Master *Caluin* expounding these words, *The Lord blessed the seuenth day*, saith, *this blessing is nothing else, but a solemne consecration, Qua sibi Deus studia & occupationes asserit die septimo, whereby the Lord doth challenge to himself vpon the seuenth day all our studies and labours*: and therefore wee must not be such grosse hypocrites, as to imagine that if we haue washed our hands cleane from the workes of our calling, so that none of them doe cleaue to our fingers; that this were an acceptable obedience vnto God, when in the meane season, *our mindes are as worldly* as euer they were, and our thoughts be as fresh vpon them, and our affections are raised vp to as great delight in them, as though wee were in the middest of them. But as *the whole law is spirituall*; so this commandement hath a spiritual truth in it, and con-

Caluin in Gen.2.3.

Rom.7.14.

1. Reason.

tenteth not it selfe with an outward obedience, but *requireth* Psal.51.6. *the inward truth of the heart*; that as we make a shew of resting from earthly things, so wee should doe it indeede; without the which the other is but a fruitlesse and idle ceremonie. 2 For seeing this is the very end of putting our selues apart from all worldly busines, *that our mindes might not bee entangled with them*; which because they must needes be, so long as we are dealing about them, (such is our nature that wee cannot doe things, and haue no feeling of them, as though we were asleepe, or in a traunce) therefore doe wee *dispatch our hands of them*, that our mindes might not be disturbed by them. Seeing then this is the principall end that wee aime at, to *vnburden our mindes* of these earthly cares, that we might be more quicke and free in Gods worship; we must especially labour for it, and not stay in these other, which though they be great in themselues, yet are they but helpes and furtherances vnto this: in so much that if on the Sabbath wee leaue all our worke at home, and come neuer so farre from it, to the Church; yet *if our mindes bee working* (as it were) because they are occupied about it; and we would be working (if we might, and if we might not be knowne, and if wee might not be punished or blamed) and our mindes haue carried vs this way, that we would gladly haue stollen a working cunningly (as we say) if we might not haue been spied, all that wee doe is but meere hypocrisie: so farre are wee from the true obedience of this Commandement.

3. Reason. And this we haue seene sufficiently prooued heretofore, that we therefore rest from all worldly things: *Vt paratiores & promptiores ad cultum diuinum* (as saith S. *Augustine* Aug. de temp. serm.251. in that excellent sermon of his) *That we might be more ready and fit for Gods seruice, when there is nothing to encomber vs: and we leaue at that time, terrenam sollicitudinem, the care of earthly things, that wee might the more easily attend vpon the word of God: which we cannot, if still our minds haue these burthens vpon thē, and be not released from worldly thoughts, which presse them downe from being lifted vp vnto that heauenly life.*

Master

Master *Caluin* in one of his Sermons vpon Deut. giueth this reason why Christians should not goe to lawe vpon the Sabbath, *Because vpon that day euery man ought to withdraw himselfe to Godward, to minde his workes, that wee may all of vs be prouoked to serue and honour him.* And afterwards addeth: *Common meetings are made that men might heare the common doctrine of saluation, and it is good reason, that on the Sabbath day all other cares & thoughts should be laid aside.* And in another Sermon he saith: *For wee must rest, and how rest? forsooth we must abide still and quiet, our thought must not stirre, to wander and deuise this and that.* For as Master *Gualter* saith: *God doth therefore call the Sabbath his day, that we might know when that day is: Ab omnibus alijs curis, & studijs abstinendum est: that wee ought to abstaine from all other cares and duties.*

Caluin vpon Deut. 5. Ser. 93.

Idem serm. 34.

Gualt. in Act 13. Homil. 88.

According vnto which exquisite rule, if we doe measure out the obedience of all men, wee shall easily see how short they are of that perfect righteousnes, which is here required; and that many shall be euen then found breakers of this Commandement, when they did most of all presume of the keeping of it, and were puffed vp with a spirituall pride for it. For let vs grant it vnto them, (which it may bee is true) that they haue borne themselues in an euen and ciuill course, not breaking out into any open contempt, or wilfull and grosse breach of this Commandement; yet if they will call themselues before Gods iudgement seate, they shall finde that many of these times, they had a good desire to worke, and would faine haue been at it, if they might haue been couered, and (as wee say) their fingers did tickle at it; which as it hath been true at other times, so most of all, when as we imagined that we might haue gained something, if we would haue wrought; and our ceasing from it was something vnprofitable vnto vs, as in the time of any common Faires, or in the daies of harueſt: of whom the Prophet *Amos* iustly complaineth, speaking in their person: *When will this new Moone be gone, that we may sell corne? and the Sabbath, that we may set forth wheate?*

Amos 8. 5.

4. Reason. But if we iudge this doctrine too seuere, and we cannot yeeld vnto it, let vs compare this Commandement with the other, which bee of the like nature with it, and it may be, they will perswade vs, and leade vs into the trueth of it. In the second Commandement, we know that not only the making and worshipping of Images is forbidden, but also to set vp an Idoll in our heart, and to wish that wee had it, and to be desirous to returne vnto Poperie, liking of those times better then of this time of the Gospell, and to be gaping after the Masse; so that wee are readie to imbrace it, if it were thrust vpon vs againe, and wee could bee very well contented with it, so that we want but the opportunitie to furnish a Masse: So in this, not onely the bodily labour is forbidden, which the lawes of men may prouide for: but also *the cogitations and desires of the minde* towards them, which none is able to meete with, but the Lord, that this law might bee like vnto himselfe. And seeing that (as our Sauiour Christ expoundeth the law) *he that is angrie with his brother vnadvisedly, is guiltie of the law of murther*: And *whosoeuer looketh on a woman to lust after her, hath committed adulterie alreadie with her in his hearte*: why should wee not say, that hee that looketh on his businesse, with a minde desirous to bee occupied about them, hath broken the commaundement of resting alreadie in his heart? vnlesse he will make the one vnlike the other, and to bee as it were of another brood. For is not this that dignitie and preferment, which wee giue to all the whole law of God, aboue all the lawes of men? that as men doe behold but the wordes and works of men, therefore their lawes can forbid and punish sinne but when it thus breaketh out, and bewrayeth it selfe: but the Lord as he is *the searcher of the harts and reines*, and he vnderstandeth our thoughts a farre off, so his law reacheth thither, and findeth out sinne in the very beginning of it, when it first lifteth vp the head; and tarrieth not to giue sentence against it, till it bring forth the vnsauourie and vnfruitfull fruits of it, but proceedeth in iudgement against it, when it is but in the blossome and bud, nay in the very first rooting.

Matth. 5. 22. vers. 28.

Psal. 7. 9. & 139. 2.

rooting of it? which if it bee true in all other commandements, why should we imagine that the bounds of this are so straight, that it will not reach so farre?

And whereas men are afraide to say what they thinke; and to confesse this trueth which they are conuicted of, because they do not see, how then they shall be able to keepe this law: we know that this is the thing in controuersie betweene vs and the Papists, whether the law of God may be perfectly kept or no: and therefore though they abhor all poperie, yet if they stand vpon this point, they shall fall into a popish opinion, and agree with thē, who when they haue set it down, as a *law of the Medes and Persians that may not be changed, that the law of God may be fulfilled of vs*, thē they must needs giue such an interpretatiō of this law, as might carrie with it some shew of possibilitie, that it may be fully kept in deed: For if we conceiue of the law of God to be so loose, as that it should only restraine the parts of the bodie; then we may perceiue that the heathen Philosophers by the light of nature haue seene further into the trueth of it, then we haue done, by the bright beames of the worde; who said, *that a good man must haue not onely his hands and eies continent and free from sinne, but also his minde.* And we must endeuour our selues so much the more carefully to dispossesse our minds of all earthly matters, because it is so hard a thing to attaine vnto: For we cannot so easily cast all wordly imaginations out of our heads, as we can cast the things themselues out of our hands; neither can wee so farre remoue our affections from them, as wee can separate our bodies from them; which notwithstanding vnlesse wee doe, all the other is but popish and ceremoniall, and whereby wee cannot attaine vnto the sanctification of the Sabbath, in any tolerable measure.

Obiection. If the commādemēt be thus straite, who is able to abide it?

Concil. Trident. sext. sess. Canon. 18.

Answere.

But let vs consider (saith Master *Caluin*) *whether they which call themselues Christians, acquite themselues in this point, as were requisite; a great part of men thinke they haue the Sonday, the better to attend on their worldly affaires, and they re-*

Caluin vpon Deut. 5. Ser. 34.

ſerue to themſelues this day, as if they had no other to deliberate for the whole weeke to come: now though the bell ſhould ring to a ſermon, they thinke they haue no other thing to do, but to think on their buſineſſe, and to make the account of this, and of that. Therefore whatſoeuer hath been ſpoken before, of reſting from the vſuall workes of our calling, the ſame is true of the *ordinarie ſpeaking, and common thinking of them*; al which (becauſe they be of the ſame nature) muſt needs come vnder one and the ſame law; and therefore looke what libertie the Lord hath giuen vs, for the workes of our calling in *the time of neceſſitie*, (as it hath been declared vnto vs before) *the ſame haue wee for our recreations, our ſpeeches, our thoughts and deſires*; that ſo farre we may be occupied about them all manner of way, in ſoule and in bodie, as they ſhall not hinder vs, but rather be meanes to further vs in the true manner of ſanctifying the day.

We may ſpeak and thinke of worldly things that be neceſſarie.

And we haue here ſo much the more libertie, becauſe we cannot doe our neceſſarie buſines, but wee muſt ſpeake and thinke of them, not onely in the doing of them, but alſo before and after them. But becauſe I haue alreadie made a ſeuerall treatiſe before of the workes, which neceſſitie maketh lawfull; I will not here enter into it againe, leſt I ſhould be confuſed and tedious; but referre you vnto that place for guiding of your ſpeeches and ſtudies, as well as your labours and workes; only deſiring you to remember that which is there ſet downe alſo, that wee iudge thoſe things onely neceſſary for the time preſent, which could not haue been thought vpon, ſpoken of, and done before: neither might be put off to be ſtudied for, conferred about, or put in practiſe till afterward.

A coneluſion of al that went before, with an application of it to our ſelues.

And ſo we conclude the former part of this commandement, in which we haue bin ſomething the longer, becauſe it was needful, ſeeing it is ſo large, and as it were the ground of all the reſt; wherein wee haue ſeene what kind of reſt the Lord requireth, euen ſuch an one, not as wee might groſſely dreame of, becauſe of our blindnes; but as is plainely and truly

truly publiſhed in his word, in the which hee hath declared what is the height, and the bredth, the depth, and the length, and the full meaſure of it. And this the Lord requireth of all, and euery one of vs continually, from the beginning to the end of our liues, without any interruption, vnder the paine of euerlaſting condēnation, as it is alledged by the Apoſtle to the Galathians out of the Law: *Curſed is euery man that continueth not in all things, which are written in the booke of the lawe to doe them:* Galat. 3. 10. in which curſe is contained all the puniſhments of ſoule and bodie which can bee deuiſed in the greateſt meaſure, as it is moſt largely opened in many places of the ſcripture, and namely in Deut. 29. where he threatneth *to bring vpon them euery curſe written in that booke, and euerie plague that is not written in the booke of the law.* Deut. 29. 20. & 28. 61.

According to which rule, if wee will examine our whole life paſt, we ſhall ſee how great is our deſerued miſerie, becauſe of the infinite breaches of this commandement. For firſt of al, we are by nature altogether ignorant of the truth of it, and when it is taught vs, wee haue no conceiuing of it, and leſſe liking vnto it; but all our reaſon and affections are cleane contrarie vnto it, ſo that wee haue many waies broken it in thought, word and deede, not only in the daies of our ignorance, but ſince our knowledge; and therfore there muſt needes be a *great handwriting of accuſation againſt vs*, Coloſſ. 2. 24. and we may here truly ſay: *O Lord who doth vnderſtand the errors of his life?* Pſal. 19. 12. for ſetting all other ſinnes apart, the Lord hath many waies to pleade againſt vs, in this one thing; ſo that we muſt needes confeſſe, that if he winke at all other our ſins, and yet marke narrowly what we haue done amiſſe in this, wee ſhall not bee able to abide it, or to *anſwere one word for a thouſand* things, that may bee laid to our charge, ſo great cauſe haue wee to be humbled before God, and to repent vs not onely for our ſinnes generally, but particularly for breaking the Sabbath; that ſo wee might ſee, how greatly we doe ſtand in neede of Chriſt Ieſus, without whom we ſhould haue periſhed ſo many thouſand times; and how vnſpeakable the loue of God is to- Job. 9. 3.

wards

wards vs in him, in deliuering vs from so endlesse miserie, so many times deserued by the testimonie of our owne conscience; but much more by the iudgement of him, *who is greater than our conscience, and knoweth all things*. And thus
1. *Joh.* 3. 20. wee truly vnderstanding and rightly applying the law; it shall be indeed (as it is most properly called) *our schoolemaster vnto Christ, that wee might be made righteous by faith,*
Gal. 3. 24. and leade vs by the hand vnto our Sauiour, *when it letteth vs*
Iam. 1. 23. *see (as in a glasse)* how in our selues, wee are more than lost; and that none can saue vs, but onely he, who is truly *called,*
Matth. 1. 21. *Iesus, because he saueth his people from their sinnes.* Of whose saluation then may wee be assured, that wee are truly partakers; when (besides the perswasion of the forgiuenes of our sinnes) we haue power from him to die vnto sinne, and liue vnto righteousnes, as well in this commandement, as in any other; seeing that hee hath not onely borne the punishment of sinne, but also tooke sinne away, and as he became a sacrifice for sinne, so he came *to destroy the workes of the*
1. Ioh. 3. 8. *diuell; and hauing ascended vp on high hath led captiuitie cap-*
Ephes. 4. 8. *tiue, and spoyled the prince of darkenes*; who is throwne out,
Coloss. 2. 15. and *hath giuen rich gifts vnto men*; not onely vnto his Church generally, but particularly to euery member of the same; so that now *if any man be in Christ Iesus, he is a new*
2. Cor. 5. 17. *creature*, and he himselfe now liueth no more, *but Christ Ie-*
Galat. 2. 20. *sus liueth in him.* But if wee be the old men wee had wont to be, and be no more carefull to obserue *the rest of the Sab-*
1. Joh. 1. 6. *bath*, than we haue been in times past; then *are we not as yet partakers of the benefit of Christ*, and so are vnder the curse of the Law, which one day will sease vpon vs to our endlesse confusion.

2. Pet. 1. 10. Therefore *let vs labour to make sure our election, and calling by good workes*, and let vs striue to be perswaded that the Lord hath passed ouer the faults of our youth, whereby we
Psal. 25. 7. haue infinitly broken *the holy rest of the Sabbath* in thought, word, and deede, in the blindnes of Poperie, and light of the Gospell, openly and secretly, at home and abroad,

alone

alone by our ſelues and with others; and that the Lord hath receiued the ſacrifice of his ſonne, as a full recompence for them; by that ſame ſecond grace, which we haue receiued from the ſtrength of his ſacrifice, that we doe giue our ſelues wholly to ſerue him, in all holy obedience vnto this commandement, more carefully in all time to come, and that by his grace we are inabled thereunto; and to deſire continually to grow in it, all which we know can come from none other, than from him, who hath obtained it of his Father for vs. And thus the law ſhall keepe vs alſo with Chriſt, that wee fall not away from him, when it teacheth vs daily to grow in humilitie for our ſinnes paſt, and maketh vs to be carefull of duties to come, *labouring to finiſh out our ſaluation in feare and in trembling:* which grace God grant vnto vs for Ieſus Chriſt his ſake. Amen. Phil. 2. 12.

The end of the firſt Booke.

SABBATHVM VETERIS ET NOVI TESTAMENTI.

Or

THE SECOND BOOKE OF the doctrine of the Sabbath, held and practised of the Church of God, both before and *vnder the law, and in the time of the Gospell.*

DECLARING THE SEVERALL partes of Gods worship, with other duties of *charitie, whereby we ought in soule and body* publikely and priuately, to sanctifie and keepe holy the Lords day from *morning to morning, with o-thers and by our selues.*

TOGETHER WITH THE SVNDRY ABVses of all sorts of men in these kinds, and how *they ought to be reformed.*

By NICOLAS BOVVND Doctor *in Diuinitie.*

Hebr. 4. 9.
There remaineth a rest to the people of God.

Imprinted at London by FELIX KYNGSTON, for *Thomas Man* and *Iohn Porter.* 1606.

SABBATHVM
VETERIS ET NOVI
TESTAMENTI.
Or
THE SECOND BOOKE OF
THE SEVENTH DAY
SABBATH.
TOGETHER WITH THE SYNDRY ABV-
By NICOLAS BOVVND Doctor
in Diuinitie.
Printed at London by FELIX KYNGSTON, for

TO THE RIGHT WORSHIPFVLL HIS VERY REVEREND AND GOOD friend, Maſter VMPHRY TYNDALL, Doctor of Diuinitie, Deane of *Eeley*, and Maſter of *Queenes Colledge in Cambridge; peace of conſcience, health of body, & outward proſperitie according to the good pleaſure of God.*

RIght Worſhipfull Sir, as your many and great fauours haue of late increaſed towards me and mine; ſo I was deſirous, that the teſtimonies of my thankfulnes might in ſome ſort be anſwerable vnto the ſame: and that as you haue gone before me long in the one, ſo I might at the leaſt follow you (though aloofe off) in ẏ other. Hauing alwaies held it a true principle in *Diuinity*, ẏ none can be vnfainedly thankfull vnto God, who is vnthankful vnto men. Yet now I haue nothing to offer vnto you, but this poore mite of my ſecond labours in *the doctrine of the Sabbath*: an argument worthy of the induſtry of the beſt Diuines. Wherin if any thing ſhall ſeeme new and ſtrange, and therefore iuſtly to be ſuſpected (as all Nouelties for the moſt part are) I do deſire, that they may be meaſured not by ẏ crooked rule of the common practiſe of the world, (by which many old things will ſeeme new) but altogether by the ſtraight line of

Gods word, which only can giue vs the full measure of euery thing. From whence if the same thing shall be found to haue authoritie and antiquitie, I hope vpon better aduisement they will be more reuerenced and imbraced. For I do not thinke, that any one thing doth more keep the greater part from consenting to the whole doctrine of the Sabbath, then this, that they look too much to the doings of all sorts of men, which they find wholy to bend another way: and to their owne insufficiencie, whereby they easilie perceiue, that they can in no wise possibly attaine vnto that, which is heere required. And thus as though the law were a leaden rule, they would bow it to mens doings; wheras contrariwise all the actions of men must be bowed and made to agree with that. According to which deceitfull rule, if we shall proceed in the rest of the commandements, how many things in euery one of them shall be receiued, as not Canonicall? because no man can fully attaine vnto the practise of them, and the most part doe not so much as once ayme at them. But I know not how it hath come to passe, that though in all other the commaundements we easilie graunt, that there is much more required, then we can see practised, euen in the better sort of men; yet in this we are of opinion, that no more is looked for, then we vsually performe: such libertie doe men take to themselues in this aboue all the rest. Which if it be granted, then neither shall we so clearely see that perfect righteousnes of God, which in this part of his law is reuealed vnto vs; nor so throughly acknowledge our owne corruption by this *Looking-glasse*, as we should; and so the law and euery part of it shall not be so good *a schoolemaster to lead vs to Christ*, as indeed the Lord hath made it. Therefore I thinke this to be a most excellent argument, worthy the pen and paper of any man: not only because it is one of the commandements of God, and therfore meet that we should see into the full meaning of it; and such a great commandement, as the obseruation of it both bringeth in all the parts of Gods worship, and also frameth vs to all duties vnto men: and the neglect of it

Iam. 1.25.

Gal. 3.24.

bewrayeth

bewrayeth great looſenes in all Gods ſeruice, and cauſeth vs to faile in all duties of loue to our brethren. But eſpecially and moſt of all becauſe the common courſe of the world, yea euen of thoſe that are not ill diſpoſed, both for practiſe and alſo for iudgment greatly leaneth a contrary way. Therfore if any man hereafter ſhall vnto theſe things already ſet downe heere, adde any more, and ſo bring a greater light to the truth; it may come to paſſe, that within a few yeeres the brightnes of it may ſo clearely ſhine, that it ſhall ſufficiently direct the ſteps of thoſe that hitherto haue, and do ſtill ſit in darkenes in this land; yea and other countries ſhall not be vnwilling to borrow fire of vs, and as it were to light their candle at ours. From which leſt any might ſeeme to be diſcouraged, we may remember, how that though the Lord long ſince hath wholy reuealed his will vnto vs in the Goſpell, by *ſpeaking once in theſe later daies by his Sonne*: yet we men haue attained vnto the full and perfect knowledge of it, but in meaſure and in time: ſo that ſince the daies of the Apoſtles certaine ages and countries haue painefully trauailed with, and at the laſt happily brought forth to the open view of the world the ſeuerall parts of the ſame, which were hid before; as appeareth in the hiſtories of the Church. And therefore as it hath alwaies been true, that *veritas eſt temporis filia*, that is, time bringeth the truth to light: ſo moſt of all in theſe daies, and in theſe flouriſhing kingdomes of *Great Britaine*, which God hath abundantly bleſſed with ſuch varietie of excellent wits in all kinds, and for euery purpoſe, that (as experience the beſt proofe hath ſufficiently confirmed) the knowledge of artes liberall and mechanicall, of the tongues, moſt of all of Diuinity hath been greatly inlarged: new things found out: obſcure and darke things made eaſie and plaine: and ſo ſtill it ſhall be more and more, through the bleſſing of God, as long as this peace and the Goſpell (two great furtherances of learning) ſhall continue. Which if it may fall out in this one point alſo of *the doctrine of the Sabbath*, as it hath done heretofore in many other to the great glory of God, and profit of his Church:

Hebr. 1. 1.

my selfe and others shal haue cause, to praise God for them that follow: and it shall not be grieuous vnto them that by these first and second labors of them that went before, as it were by the sound of a trumpet, their industrie hath been awaked, and raysed vp. Wherein though I haue set downe what is my iudgement of many points of the Sabbath, and the reasons that haue ledde me thereunto: yet I am not, neither will be so obstinately addicted vnto them, but that I shall be readie to be changed by any that can bring better proofe: and herein I wil ingeniously and from my heart say with the auncient and learned Doctor of the Church, *Errare possum, hæreticus esse nolo.* In the meane season I commend the later part of this worke, as a faithfull token of my dutifull loue vnto your fauourable acceptation: praying God so to blesse you euery way, and namely in your gouernment in the place where you haue many yeeres ruled with much credite and great comfort vnto many; that from thence may still come as from a liuing fountaine, and that by your dayly encouragement many worthy men into the Church of God, which shall not only practise, but be able teachers as of other parts of the word of God, so especially of *the true doctrine of the Sabbath*, to the glory of God, and your owne eternall comfort in Christ Iesus.

Norton in Suffolke. 29. Septembr. 1606.

August.

Your Worships in all dutifull affection, and deserued loue,

NICOLAS BOVVND.

GVILIELMVS IONES S. THEOLOGIÆ DOCTOR AD Authorem.

Sabbathum, quod ipsum nomen præ se fert, quies est siue cessatio. Tu verò (ornatissime Bounde) in hac requie ornanda atq; polienda tantos labores exantlâsti, vt nihil minus quàm quieuisse videare. Facilem autem apud omnes obtinebis veniam, vel quia summi Dei, si non summus, saltem non contemnendus Minister es. Sacerdotes in templo Sabbathum violant, καὶ ἀναίτιοι εἰσιν ait Scriptura: Nec inscitè Hieronymus: Non licet in Sabbatho cuicunq; ligna cædere, non licet cuicunq; ignem succendere: at hæc omnia, quæ in mundo alicui facere non licet, in Sabbatho solis Sacerdotibus licet. Tibi idcirco etiam in Sabbatho desudanti non modò lubentissimè ignoscimus, sed te etiam tanquam hominem de nobis optimè meritum agnoscimus, tuosq; labores gratâ memoriâ vsq; prosequemur. Non es ex eorum ἀχρεῖων seruorum numero, qui thesaurum sibi commissum recondunt: ὀκνηρὸν εἶναι τὸν διάκονον, quod Nazianzenus ab omnibus ministris fieri cupit. Sunt qui scire volunt, inquit Bernardus, vt sciantur ipsi, & turpis vanitas est; sunt qui scire volunt, tantùm vt sciant, & turpis curiositas est: sunt qui scire volunt, vt scientiam suam vendant, & turpis quæstus est: sunt qui scire volunt, vt ædificent, & charitas est. Horum in numerum (Doctissime vir) adscribendus es. Charitas te in hanc arenam deduxit: meritò idcirco nobis omnibus charus esse debes, eoq; magis, quod eiusmodi virorum caritas quædam vbiq; est,

Matth 12. 5. In Psal. 91.

Orat. in præfatia 150. epist. Serm. 40. in Cantic.

est. Egregia profectò controuersia, quam in te suscepisti, digna in quam omni laude cumulatus Theologus omnes ingenij atque industriæ suæ neruos intendat. Reliquæ ferè omnes quæstiones ad religionem nostram pertinentes quamplurimos antehac inuenere Patronos, & sunt iamdiu à grauissimis viris summa cum laude exagitatæ: ita vt suam quandam senectutem ac maturitatem assequutæ videantur. Vnica propemodum restabat Sabbathi explicatio, quam plerique adhuc scriptores tanquam à limine salutârunt, & velut per transennam nobis conspiciendam tradiderunt: Integram autem eius supellectilem tu nobis primus (doctissime Bounde) aperuisti. Atque quo excellentior seges est, in quam falcem tuam propter commune nostrum emolumentum demisisti, eo excellentiorem gloriam, nemine, vti spero, reclamante reportabis. Quid? Sabbathum enodandum suscepisti? Totum diuinum cultum suo ambitu comprehendit Sabbathum. Sicut in vitijs qui ingratum dicit, omnia dicit: ita in diuinis officiis qui de Sabbatho dicit, omnia dicit. Tu igitur non scintillulam aliquam diuinæ lucis nobis porrexisti (quod reliqui scriptores faciunt) sed ipsum solem radios suos longè latèque disseminantem nobis quasi ob oculos statuisti. Quomodo Maria virgo, inquit Hieronymus, inter omnes mulieres principatum tenet, ita inter ceteros dies hæc dies omnium dierum mater est. Nec immeritò sanè, quippe quæ non à creatura, vt reliqui dies, sed à creatore Dom. Iesu nomen suum mutuata est, & dies Dominicus appellatur. Hic est ille dies, qui tuis scriptis celebratur. Neq; (quod conquestus est Menedemus de quibusdam oratoribus, refertos esse eorum libros proœmijs, epilogis, & eiusmodi nugis, grauiora autem ab ijs penitùs prætermissa) eandem poterit quispiam hoc tuo de libro

De resurrect. Domini.

libro querelam vsurpare. Nam quæ difficiliores habent explicatus, quæ ipsius causæ viscera veluti penetrare videantur, nempè quid sit formale, quid materiale Sabbathi (vt scholastici loquuntur) quibus operibus abstinendum, quibus vacandum sit: qua authoritate sulciatur septimi diei in ipso Decalogo sacrosancta dei voce sanciti in nostrum actionum permutatio, & quæcunque sunt huius farinæ, maioris scil. ponderis ac momenti, ea omnia sunt à te in hoc tuo tractatu purè, dilucidè, copiosè, accuratè explicata. Atque ita aspersa & distincta est multarum rerum iucunda quadam varietate oratio tua, vt fieri non possit, quin lectorem, si non nimis moroso & delicato sit stomacho, mirifica quadam deuinciat voluptate. δεῖ πᾶν μᾶλλον προσδοκᾶν τῶν μεγίστων ἀγαθῶν γενέσθαι, inquit Basilius. Quod quidem (vt Theologum decuit) summa cum fide ac diligentia præstitisti. Quandoquidem verò ne illustrium virorum consensus, qui & pietate & eruditione floruerunt, contemnendus sit (opprimere potest illorum authoritas, vt pulchrè Augustinus, si docere non potest) lectorem quoque in hunc honorandum patrum consessum introduxisti. Macte igitur virtute (Doctissime vir) prodeant in lucem & conspectum omnium erudita hæ lucubrationes tuæ. Incurrent fortasse non modò in oculos, sed etiam in voculas maleuolorum. Viuere est militare, dixit Seneca. Et nos quidem verè affirmare possumus, scribere est militare. Quicunque scribunt, in militiam discendunt: multorum linguas tanquam pugnas expectent necesse est. Tu verò (veterane miles) antagonistas istos ne pertimescas. Intelliges ex Bernardo quinam sint, sub vestimentis ouium non lupi rapaces, sed pulices mordaces: vt tineæ bonorum doctrinam in occulto corrodunt, quia palam non

Regulis breuior.

Lib. 2. contra Cresc. grammat. cap. 32.

Apol. ad Abbat. Cluniacens.

non audent. Tu idcirco tantis eruditionis ac pietatis armis instructus ne, quaeso, pulices aut tineas refermides. Vale plurimùm (amicissime Bounde*) nosque ita doce Deo nostro Sabbathum in hoc seculo dicare atque consecrare, vt aeterno illo omnium miseriarum experte Sabbathismo perfruamur, quem Dominus in futuro seculo populo suo reseruauit.*

Hebr. 4. 9.

IN LIBRVM D.N. BOVNDI DE DOCTRNA DE SABBATHO

Gualteri Aleni Posthumus.

ARcta per anguſtæ qui vadis limina portæ,
Quâ via cliuoſo pietatis tramite recta
Ducit ad ætheream requiem, ſedeſque beatas:
Huc properato, ſitimque ſacro reſtingue liquore,
Quem tibi mente pia ſanctis è fontibus hauſtum
Candida doctiloqui porrexit dextera *Boundi.*
Ille prophanatam (nec enim lex ſanctior vlla)
De celebri legem requie per ſeptima feſta
Reſtituit decori, priſcoque ornauit honore.
Quam priùs horrendis violatam ſordibus error
Papigolæ gentis temerauit, & improbus vſus.
Cæca ſuperſtitio procul hinc, procul improbe abuſus
Ordinis æterna ſanciti à numine lege.
Tu quoque liuor edax: & (tu ſceleratior) audax
Impietas; & ſæpè loquax, temeraria ſemper
Inſcitiæ peſtis, ſtudiorum horreſcite fructus
Rodere dente nigro, & pedibus calcare ſalubres.
Et vos hinc moniti (diriſſima turba) prophani
Sabbatha ſacra Deo violare faceſſite tandem.
At quicunque piam cæli ſpe paſcere mentem,
Ex animoque cupis benè relligionis honori,
Ac vitæ melioris iter peragrare labores,
Tutur carpe viam, tibi quam ſacra pagina pandit,
Hincque modum ſacri celebrandi diſce diei.

A LARGE TABLE, DECLARING in order the principall matters handled in the second booke: which may serue for an Alphabeticall Index, to find out any thing contained in the same.

THe second part of the Commaundement is to sanctifie the day of rest. pag.285

It is then sanctified, when we bestow it vpon Gods worship. p.286

Which also sanctifieth all other creatures vsed therein. pag.290

As the water, bread, and wine in the Sacraments. pag.291

To worship God vpon this day is the most principall thing in the Commandement. pag.294

Therefore we ought to remember the Sabbath, to this end especiallie. pag.298

And to this end we ought to rest from all other things. pag.301

The sanctification of this day is very precisely vrged in the Scripture. pag.302

Holy assemblies were commaunded to be kept vpon these daies. pag.306

And then the daily seruice of God was doubled. pag.308

In the time of the Gospell these meetings are, and ought to be vpon the Lords day. pag.316

Therefore vpon this day we ought to come to Church, and to be occupied in all the parts of Gods worship. pag.312

There ought to be the preaching of the Word vpon this day in all places. pag.317

All men ought to resort to those places, where the Word is preached. pag.323

And not carelessely tary at home as many do. 326

Where the Word is not preached, or men come not to it, this day cannot be hallowed, as it ought. pag.328

The Ministers, that cannot, or will not preach, are speciall causes

ses of vnhallowing this day. pag.329
We must be present also at the reading of the Word of God, common prayer, and administration of the Sacrament from the beginning to the end. pag.330
And not content our selues with some peece of them. pag.331
God would haue vs publikely to serue him in the Church. p.332
A commendation of the preaching of the Word, which there is to be had. pag.334
There is the publike reading of the Scriptures also. pag.335
There are also the Sacraments, which were wont to be administred euery Lords day. pag.339
There is the benefit of common prayer. pag.344
The great sinne of those, that neglect their Church vpon the Lords day. pag.344
The example of Christ frequenting the Temple. pag.345
We stand in great need of Gods publike seruice. pag.345
The practise of the Primitiue Church vpon the Lords day. 346
All the parts of Gods seruice must be performed with our whole hearts, and not only outwardly and of custome. p.350
And so as by them we may be furthered in our saluation. p.351
Which is the end of the Sabbath, and of all Gods worship. p.353
He rebuke haue cause to repent vs of our vnprofitable comming to Church. pag.355
The Ministers in many places are the cause, why the people do not profit. pag.357
Vpon the Lords day the people ought publikely to be prouided for. pag.358
But no collections to be made in the time of diuine seruice. 363
The Sabbath day is an whole day, and not some part of it. p.366
The Sabbath consisteth of 24. houres, day and night. pag.372
In the first part of the day we ought to prepare our selues for the publike assemblies. pag.376
The want of which is the cause that the Word is vnprofitable heard of many. pag.377
How we ought to prepare our selues before we come to the Church. pag.379
And namely by priuate prayer. pag.380

We:

We ought to reade the Scriptures priuately at home vpon this day. pag.382
We must vse also priuate meditation vpon that, which we haue heard and read. pag.383
What this meditation is, and how vntowardwee are naturally thereunto. pag.384
The great good, that may redound to vs by godly meditation. pag.386
How vnprofitable men are both to themselues, and others for want of it. pag.388
An example to teach the simple sort, how to meditate. p.390
We ought priuately to conferre, and talke of Gods word one with another vpon the Lords day. pag.391
The great neglect of this in many, and the cause of it. pag.394
What good we might get by such conferences, and what we lose by neglecting them. pag.396
Sundry obiections, which men make for the neglect of this duty, answered. pag.398
The people ought to conferre with the Minister, and he with them, and they one with another. pag.400
We ought to conferre about, and meditate vpon the workes of God, by which he manifesteth himselfe vnto vs. pag.403
The seruants of God haue greatly profited in faith and obedience by the consideration of his creatures. pag.408
The meditation of Gods workes will teach vs to profit by all things, and in all estates. pag.414
How greatly all sorts faile in this dutie. pag.416
There ought to be singing of Psalmes in the church, and in mens houses. pag.417
To this end there is such varietie of Psalmes agreeable with all times, and all mens estates. pag.418
What estate of houres is most fit for the singing of Psalmes.420
What should be the end of all our mirth. pag.421
Singing of Psalmes is most fit for the Sabbath day. pag.422
It testifieth and increaseth spirituall ioy. pag.423
The great decay of singing of Psalmes in all places, and among all sorts of men, and the cause of it. pag.424

To

To sing Psalmes is good, pleasant, and comely. pag.431
The workes of mercy are to be practised vpon this day. pag.435
So did Christ vsually heale all kind of diseases especially vpon the Sabbath. pag.436
To make peace betweene others and our selues is a speciall worke of this day. pag.441
We ought also then to visite them that are in miserie. pag.441
That the sight of it might moue vs to pitie them. pag.442
Mens hearts are hardened, because they see not the miserie of others. pag.443
We ought especially then to do the spirituall workes of mercie to mens soules. pag.449
There is no man, but he may do some worke of mercy vpon the Sabbath. pag.447
All superiours ought to be carefull that their inferiors do keep holy the Sabbath, as well as themselues. pag.448
They ought not to leaue it to their discretion, as a thing indifferent, but compell them thereunto. pag.449
So haue the seruants of God done in time past in their seuerall families, both men and women. pag.451
But in our time it is for the most part wholy neglected. pag.453
Especially in great houses (where there are many seruants) among the seruing men. pag.455
Obiect. In a great familie many seruants must needs be absent. Answer. pag.456
The gouernours of families should take order, that themselues and their whole household might come to Church together. pag.458
There is as great reason, that the seruant should make hast to come, as the gouernours. pag.459
One must call vpon another, that so they may come together. pag.460
The want of this care in housholders is the cause of much wickednes and disorder there. pag.462
Obiect. If men did looke so straightly to their seruants, they should soone be rid of them. Answer. pag.463
Princes ought to make lawes for the sanctifying of the Sabbath, and

And all inferior Magistrates ought to see the same diligently put in execution. pag. 465
Which is one principall end of their authoritie. pag. 467
So did Constantine the Emperour. pag. 468
They ought not to permit any toleration for the Masse, or any other false religion. pag. 469
The great good that redounds to the Common-weale by having good lawes for Gods worship, and by the due execution of the same. pag. 471
This maketh subiects to obey of conscience, and for want of it they are soone ready to rebell. pag. 472
A conclusion, shewing how lamentablie the Sabbath is prophaned of a great many. pag. 475

Faults committed under the Presse, correct thus in the second Booke.

Pag. 294. l. 37. put out, *that*. pag. 313. l. 26. r. *leaning*. pag. 321. l. 36. r. *Bishops*. pag. 374. l. 19. r. *thither*. pag. 349. l. 14. r. *the*. pag. 344. in marg. r. *there*. pag. 365. l. 32. r. *then*. pag. 368. l. 16. *(the seuenth day)* wanteth. pag. 389. l. 6. put out, *fore*. pag. 426. l. 7. r. *skilfull*. pag. 429. l. 17. put out *this, them that are at variance*. pag. 430. l. 33. *the*, is wanting. pag. 436. l. 8. r. *perches*. pag. 472. l. 17. put out, *that*. pag. 474. l. 3. r. *beate*. pag. 474. l. 17. r. *rullie*.

THE SECOND BOOK,

DECLARING THE SEVERAL PARTS OF GODS WORSHIP, WITH other duties of charitie, whereby wee ought in ſoule and bodie publikely, and priuately to ſanctifie and keepe holie the Lords day, from morning to morning, with others and by our ſelues.

DEVT. chap. 5. verſ. 12. 13. 14. 15.

12 *Keepe the Sabbath day to ſanctifie it, as the Lord thy God hath commanded thee.*

13 *Sixe daies thou ſhalt labour and doe all thy worke.*

14 *But the ſeuenth day is the ſabbath of the Lord thy God: thou ſhalt not doe any worke therein, thou, nor thy ſonne, nor thy daughter, nor thy manſeruant, nor thy maide, nor thine oxe, nor thine aſſe, neither any of thy cattell, nor the ſtranger that is within thy gates: that thy manſeruant, and thy maide may reſt as well as thou.*

15 *For remember that thou waſt a ſeruant in the land of Ægypt, and that the Lord thy God brought thee out thence by a mightie hand, and a ſtretched out arme: therefore the Lord thy God commanded thee to obſerue the Sabbath day.*

THE ſecond and laſt part of this Commaundement is, *that wee carefully ſpend the day of Reſt vpō the holy ſeruice of God alone:* which though it be laſt in order, yet is the chiefe and principall thing in the Commandement, and that whereunto the ceaſing from labour is to bee referred, and without which the other is vnperfect, and as it were a ſhadow.

The ſecond part of the Commandement is to ſanctifie the day of Reſt.

dow without the bodie. Which that it is so indeed, appeareth by the very words of the Lord, and the order of them pronounced from heauen, as wee haue alreadie seene: *Remember the Sabbath day to keepe it holie*, which also *Moses* precisely commandeth in repeating the Law to the Israelites, before his death. *Obserue the Sabbath day to sanctifie it, as the Lord thy God hath commanded thee*; which day we are then rightly said *to sanctifie or keepe holie*, when we bestow it vpon the seruice of God, which is most holy; and so (by making it proper vnto that which is holie) both we and the day are hallowed thereby. That great learned Diuine Master *Zanchius*, sometimes the Diuinitie Reader at Heidelberge, of whom we haue often made mention in the former booke, entreating vpon that place of *Iohn* (*Whom the Father hath sanctified*) saith, that *to be sanctified signifieth to be consecrated vnto God, and to bee put apart from other things vnto an holy vse; and so is God said to haue sanctified vnto himselfe the Sabbath day, that is, to haue selected it from the other daies, and to haue consecrated it to himselfe. And this signification is very common in the Scripture: whereupon the people also of God, are said to bee sanctified vnto God; and in this sense Christ taketh it here, when he saith that he was sanctified of the Father; for hee alone of all the three persons, and of all other creatures was ordained vnto the office of the Mediatour, and to be the head of the Church; euen before he tooke vpon him our flesh.*

Deut. 5. 12.

Iob. 10. 36. Zanc. de tribus Eloh. part. 2. lib. 3. cap. 9.

Whereunto agreeth that of *Chrysostome*: *Quid est? What is the meaning of this? He hath sanctified it? namely, hee hath distinguished it from other daies*; and we see to what end. For as Master *Bullinger* saith: *God hath sanctified the Sabbath, not that one day in it owne nature is better than another, or because he delighteth in our idlenes, but he hath therefore sundered the Sabbath from other daies, which hee hath appointed for worke, that we resting from our workes vpon this one day, might more freely heare the law of God, and worship him.* And this is that, that was from the beginning: for the Lord beheld the works of euery day, and saw that they were good, and blessed euery day: but he gaue a speciall blessing vnto this day aboue

Chrysost. in Gen. 2. Homil. 10.

Bulling. in Rom. 14. 5.

It is then sanctified when we bestow it vpon Gods worship.

aboue all the rest: euen as *Iaakob blessed all his children with a seuerall blessing, but he blessed Ioseph with a double portion aboue the rest.* For as *Zanchius* saith, *God did separate this day vnto an holy rest: and in this respect he is said to blesse it, that is, to bestow some good thing vpon it, in that he hath ordained it to a more excellent end.* And how is that? He himselfe sheweth it fully and plainly in another place, when as he saith, *Benedicere dei est benefacere: To blesse, with God is to bestow some benefit. What benefit then did he bestow vpon this day? to wit, that whereas the other sixe daies were appointed for the creation of all things in the world; he chose out the seuenth day for himselfe to rest in, and appointed the same vnto men, to worship and serue him in. This was the blessing of God, wherewith hee blessed the seuenth day. And therefore by this it appeareth also, What is the meaning of this, that God sanctified this day, euen this, that he consecrated it vnto himselfe.* So that it was no ordinary and common blessing that God bestowed vpon this day, such as was belonging to the rest of the daies, and of his creatures: but a rare blessing, which he bestowed vpon none other: euen the blessing of sanctification. That whereas the other daies were appointed for the affaires of this world, and for our bodies, this seuenth day was ordained for the life to come, and for our soules. And so there was no greater difference betweene *the blessing of Isaack vpon his two sonnes Iaakob and Esau, the one being blessed in heauenly things, and the other in earthly*; than was betweene the blessing of the sixe daies, and of the seuenth. *Esau* receiued the blessing of the sixe daies (as I may say) that is, of worldly things: but *Iaakob* had the blessing of the seuenth day, that is of heauenly things: not that he wanted the earthie, but hee had this added vnto him aboue the rest. So the seuenth day had the common blessing of the other sixe daies; but aboue that it had another blessing proper vnto it selfe. And so saith *Iunius: Iam licèt dies hic. Although this day was alreadie blessed as well as other daies euen by the law of nature, yet notwithstanding, God bestowed vpon it a singular blessing besides, which is expressed in the next words of this text, when he saith, that he hallowed.*

Gen. 49. 22.

Zanch. de operibus creat. part. 3. lib. 1. cap. 1.

Idem in 4. precept.

Gen. 27. 37. 39.

Ium. in Gen. 2. 3.

hallowed it. So that the blessing of sanctification is that speciall blessing, that God bestowed vpon it aboue the rest. Which that we might know, this later is added to expound the former: namely, hee saith that hee *sanctified it*, that wee might know what is meant by this, *He blessed it.* And therefore *Vatablus* well obserueth, that *the Hebrue affixe* (vau) which is there vsed, and is commonly translated *(And) by the learned is thought to be as much as (That is to say) that so Moses might expound himselfe, what hee meant by this word (Blessed.) For to sanctifie in the Hebrue tongue, is to set apart any thing from the common vse of it. And so these words, The Lord blessed or sanctified the seuenth day, is as much as if it had been said, The Lord would haue it to be kept holy*: but he vseth more significant words there, as *Solemnem, sanctum, venerabilemq́;: Solemne, holy, and venerable.* For God did sanctifie it, that is, as *Zanchius* expoundeth it, *Alij diuino operi: He did consecrate it to another, euen a diuine kinde of worke, farre better than all the rest.* Thus by this special blessing that God bestowed vpon it, it is apparant, what is the nature of this day, what we ought to think of it, and how we should spend it: euen as *Lyra* expoundeth these words of the fourth Commandement *(vt sanctifices) id est, diuino cultui totaliter applices: That we bestow it wholly in the worship of God.* For then truly are wee said to sanctifie it, as *Zanchius* sheweth, when he propoundeth this question, *Quid est sanctificauit: What is the meaning of this, That God hath hallowed the seuenth day.* And he maketh this answere himselfe: *A reliquis diebus segreganit: He hath separated it from the rest of the daies of the weeke, and hath consecrated it vnto an holy rest, when as other daies were appointed for the affaires of this world: And in that respect he is said to blesse it, that is, to bestow some thing vpon it, in that hee hath ordained it to a more excellent end than all the rest.* And namely to these two most excellent ends, as he saith himselfe in another place, *Septimũ diem ab initio mundi: God did separate the seuenth day from the rest of the daies in the weeke, euen from the beginning of the world, and consecrated it to himselfe: first that himselfe in it might rest*

Vatabl. in hunc locum.

Zanch. de operib. creat. part. 3. lib. 1. cap. 1.

Lyra in Exo. 20

Zanch. de operib. creat. part. 3. lib. 1. cap. 1.

Idem in 4. præcept.

from

from all his workes, which he had created: and secondarily that men might rest from their owne workes, and wholly attend vpon the worship of God. And a little after he addeth: *God is said to sanctifie the seuenth day, because he did separate it from the rest for his worship; we are said to sanctifie it, or to keepe it holy, when we doe acknowledge it to be such an one, that is, holy, and doe so keepe it: so that after the labour of the sixe daies we doe rest, and bestow it in the exercises of religion. Therfore when he saith, Remember that thou keepe holy the Sabbath day, the meaning is, that thou consecrate this day vnto God, and to his worship.* And therefore it is very well obserued of him againe in the selfe same place, that *Dies non appellatur sanctus à causa formali: The seuenth day is not called holy of the formall cause, that is, Not therefore, because it is indued with any holy qualitie, or holines more than the other daies; as it falleth out among men; among whom some are said to be more holy than others, because they haue receiued a greater measure of righteousnes, goodnes, and holinesse than others: The daies are not so called, because they are not capable of such reall holinesse: but they are so called of the end, that is, they are therefore holy, because they are appointed for holy things, for holy vses, for holy exercises. And for this cause Temples and Churches are called holy, and holy places, and holy garments, and holy vessels, and other things of the like nature were called holy; not of any inherent qualitie of holinesse that was in them, but of the holy vse vnto which they were destined and ordained.* For by this meanes indeede all the things that euer haue been vsed in the sacred worship of God, haue been hallowed, and so accounted holy: in so much, that of what kind or nature soeuer they were before, yet now the holy God, whom onely they serued; and his holy worship, vnto which they are made proper, hath *sanctified them*, and made them so wholly to differ from all other, as though they were not of the same nature and kinde; and so also from that that they were before, as though they were not the same any more. For as the aboue named *Zanchius* saith: *It is proper vnto God onely to bee holy, that is, perfectly and of himselfe holy. And thereupon it commeth to passe,* Zanch. ibid.

that all thoſe things that are conſecrated vnto God, and tranſlated from a profane and earthly vſe vnto an holy and diuine vſe, that thoſe things are called holy: becauſe they pertaine to God, which is holy, and the Author of that holy vſe. And for this cauſe alſo, all thoſe that belong to the holy couenant of God, are called holy of the Apoſtle, as the yong children and infants that are the ſeede and poſteritie of the faithfull. And a little after in the ſame place: *It belongeth only vnto God, to chuſe vnto himſelfe any man or any thing out of the number of other prophane things, and ſo to ſanctifie it vnto himſelfe: euen as it belongeth only vnto him to iuſtifie: and therefore he is ſaid to be iuſt, and to iuſtifie others, or to make them righteous: as hee is alſo called holy, and he that maketh all other things holy.*

2 Cor. 7. 14.

Which alſo ſanctifieth all other creatures vſed therein.

Thus wee doe reade that the *Tabernacle and the Temple were holy, with all the miniſters of both, and whatſoeuer thing elſe ſerued in them, euen vnto the very garments of the Prieſts,* as it is in the 29. chapter of Exodus, and *the tithes of the land giuen vnto the maintenance* of Gods worſhip, and them that ſerued in it. So then as all other things are called *moſt holie vnto the Lord,* in the ſame chapter, becauſe they *are ſeparated from that common vſe,* wherein other of the ſame nature are imployed, and may not be vſed, but to the Lords vſe: ſo the Sabbath day, or day of reſt, *is then ſanctified of vs,* when we doe not vſe it in the affaires of this life, from the which it muſt be ſeparate, and from which vpon it wee muſt reſt, (and therefore it is called a day of reſt, as we haue ſeene before) but vſe it in the Lords ſeruice, and make that day proper vnto it, and to nothing principally but that: So likewiſe in the 40. chapter of Exodus, (where mention is made of the rearing vp of the Tabernacle, and how *euery thing was ſanctified* by *Moſes*, and made holy) that which the Lord ſpeaketh of *Aaron* is true of all other things, that ſerued in the Tabernacle: *Thou ſhalt put vpon Aaron the holy garments, and ſhalt annoint him, and ſanctifie him, that he may miniſter vnto me in the Prieſts office:* where in the latter words hee expoundeth what is meant by *making him holy*, euen to *appoint him to that holy office*, that hee might ſerue the Lord in his

Exod. 29. 44. Leuit. 27. 30.

verſ. 28.

Exod. 40. 13.

his holy seruice. For as the Lord himselfe did then *sanctifie the day*, when he appointed it to this holy end; so when he commandeth vs *to sanctifie it*, he requireth that wee should vse it onely to that holy end, for which it was ordained, and so by the right vse of it, to maintaine (as it were) *that holines*, which at the first was put vpon it. Euen as *Moses* did then *sanctifie* all the forenamed things, when he dedicated them to Gods worship; and the Priests (by vsing them in that manner alone) did keep them holy still: which they should haue vnhallowed, whensoeuer they had abused them to any other end, or not vsed them to this holy end. Euen as *Belshazzar* the King of Babylon, did vnhallow the holy vessels of the Temple, which were appointed by God, there onely to be vsed in his seruice: when *in the great feast, that he made to a thousand of his Princes, and was now in the midst of his cuppes, he commanded to bring him the golden and siluer vessels, which his father Nebuchadnezzar had brought from the Temple in Ierusalem, that the King and his Princes, his wiues, and his concubines, might drinke therein.* And so they were brought, and they drunke wine in them: vntill *there appeared fingers of a mans hand, which wrote ouer against the candlesticke vpon the plaister of the wall of the Kings palace, and the King saw the palme of the hand that wrote. Then the Kings countenance was chaunged, and his thoughts troubled him, so that the ioynts of his loynes were loosed, and his knees smote one against the other.* And so foorth, as it followeth in the same storie: where is shewed how he was punished, for vnhallowing of those things by his prophane abuse, which God had sanctified to himselfe, and to his owne proper vse. Dan. 5. 1. vers. 5.

Thus we may easily vnderstand, what is the true hallowing of the day, euen *to spend it in all the parts of Gods worship*, which maketh euery thing appointed vnto it holie, euen the very time that is spent about it. Therefore as the common water being once brought into the Church, and appointed for *Baptisme*, is no more common, but holy water, being separated from the common vse of water (which is to As the water, bread & wine in the Sacraments.

wash, &c.) and now appointed to assure vs of the forgiuenes of our sinnes by Christ, and of our new birth in him, at the commandement of God (which is holie:) And as the common *bread and wine* set vpon the *table of the Lord*, appointed for the Sacrament of *the Lords Supper*, (which is holy) and so put apart from the common vse of these creatures (which is to feede our bodies) and applied to that vse which is not common but holy (namely, that wee thereby might be assured, as by most certain pledges that our soules and bodies shall bee nourished vp by faith in Iesus Christ vnto euerlasting life) are no more common bread, but holy, during this most holy vse: and the Lord Iesus Christ at the first, by appointing them to these ends did sanctifie them; the Ministers and the people by thus vsing of them, do hallow them, or *keepe them holy*. As *Zanchius* well saith: *Christ is said to sanctifie the bread in the Lords Supper, by translating it from a common vse vnto a diuine: and we must therfore acknowledge it to bee such, and so receiue it, discerning the Lords bodie, and not eating vnworthily, as the Apostle speaketh.* As these things, I say, being common in their owne nature, yet thus vsed in the worship of God, and that by the appointment of Christ, are hallowed in themselues, and of the people that thus vse them: So what time soeuer is bestowed of any, vpon the seruice of God, hee *keepeth that holy*; and the Lord commanding vs to *keepe holy the day of rest*, doth require, that we should spend it in the holy seruice of his Maiestie, vnto which hee himselfe appointed it at the first, and so *sanctified it*. For though all the rest of the daies in the weeke in some sort may be said to be sanctified, that is giuen of God to our lawfull vse: as the Apostle saith, that *euery creature of God is good, if it be receiued with thankesgiuing: for it is sanctified by the word of God and prayer*: yet the seuenth day is called holy after a speciall manner. For as *Iunius* saith, *Singulare ipsi præ aliis diebus sanctimoniam indidit: God did put a speciall holines vpon this day, aboue all other; and therfore would haue it to be accounted holy of vs, and to be spent only in holy vses.* For as hee saith in another place, intreating

Zanch. in 4. præcept.

1. Cor. 11. 29.

1. Tim. 4. 4.

Iun. in Gen. 2. 3

of.

of these words of *Moses*; *God blessed the seuenth day, and sanctified it. There are two things here to be obserued: first what God did ordaine vpon this day, and then what was the cause of that ordinance of his: That which he ordained consisteth also of two parts, one that God blessed the seuenth day, the other that he sanctified it. And by the former he meaneth, that he did appoint that it should be a blessed day: and by the other he did command that this blessed day should be kept holy of man, and be spent in holy exercises.* And this that wee might doe the better, hee commandeth vs to rest from all other things in the world, that so the day might not be taken vp with any thing else, saue this, which maketh it holy. Euen as the Lord himselfe vpon the seuenth day rested frō all his works, which he had made, and reioyced in them. And *Zanchius* doth well obserue other practises of the Lord in the Scripture, whereby hee doth confirme vnto vs the sanctification of this day: when he saith, *Reipsa & exemplo eandem confirmauit: The Lord hath confirmed and ratified that sanctification of this day, which he hath inioyned vs, by his owne deede and example, from heauen: for in the desert he would not raine Manna from heauen, but vpon the sixth day he sent so much, as might suffice for the seuenth day also.* And thus by his owne example hee shewed them, that vpon this day they should rest, that they might the more freely and wholly giue themselues to the seruice of God. Therefore though (as *Chemnicius* saith in his confutation of the Canons of the Councell of Trent) *Superstitiosa est multorum opinio: Many doe hold a superstitious opinion, as though there were a peculiar holinesse in the Lords day and in other festiuall daies, for which the grace of God is greater and more obuious vnto men in them, than vpon other daies; and as though the workes done in them were better and more holy, than if they were done at other times: as the Papists of Rhemes haue set downe*: yet it is most sure and certaine that we may looke for greater grace in the sanctification of this day, than at other times, not onely because of Gods ordinance, who hath made it a day of blessing: but because then we are free from all other distractions, that so

Eiusd. praelect. in Gen. 2. 3.

Zanch. in 4. precept.

Exod. 16. 22.

Chemnit. exam. cap. de dieb. fest.

Rhem. Test. Apoc. 1. 10. sect. 8.

we might wholly attend vpon the workes of blessednes and sanctification.

To worship God vpon this day, is the most principall thing in the Commandement.

And thus we doe not onely see that it is further required in this Commandement, that Gods holy worship should bee practised vpon this day; but also that this is the most especiall thing contained in it, and vnto which all other things are to bee referred: and therefore the Lord himselfe in pronouncing the law, vseth as many words to commend vnto vs *the sanctifying of the day*, as he did to establish resting from worldly affaires: as namely, when first of all he saith: *Remember the Sabbath day to keepe it holy:* and afterwards calleth it *the Sabbath of the Lord thy God*, that is, a day of resting from all other things, that it might bee bestowed in seruing the Lord thy God; for it is called *the Sabbath of the Lord*, not so much because it was appointed by the Lord, as for the Lords vse: and therefore ought rather thus to bee translated, *The Sabbath vnto the Lord, or day of rest for the Lord.* And amongst other great learned men, which thus reade it, so also writeth *Tertullian: Septima die Sabbatiza Domino Deo tuo: Keepe the seuenth day an holy Sabbath vnto the Lord thy God.* Vnto whom the later Writers doe agree, and giue their full consent. For *Tremellius* readeth the text in Exodus thus: *Sabbathum est Iehoua Deo tuo: The seuenth day is the Sabbath, or day of rest vnto the Lord, or for the Lord thy God:* and thus expoundeth it; *Wholly to be spent in the seruice of the Lord thy God.* And so doth *Vatablus* reade it also, and giueth this reason of the Hebrue affixe (Lamed) that it is as much, as if it had been said, *The Sabbath vnto, or for the honour of the Lord thy God.* And where *Moses* telleth the Israelites in the wildernes of the Sabbath that should be the next day, that so then they might rest from gathering of their ordinary foode, he thus translates it, *Cessatio Iehoua: To morrow is a day of rest vnto the Lord*, that is, as he expoundeth it, *To morrow you must rest for the honour of the Lord:* and so againe he readeth it in the words following. And so vpon these words of the Leuites, who after their returne from their captiuitie confesse vnto God, that among other

Tertul. aduers. Marcion. lib. 5.

Tremel. in Exod. 20. 8.

Vatabl. in eund. locum.

Exod. 16. 24. vers. 29.

of

of his great benefits, and say, *Thou declaredst vnto thē thine holy Sabbath*, that is, as he saith, *The Sabbath that is sanctified vnto thine own selfe*. As in some other places, the Lord speaking in his own person, saith, *I gaue them my Sabbaths*. And he saith vnto *Moses*, *Notwithstanding keepe ye my Sabbaths*. Which place *Vatablus* thus expoundeth: *You shall do all these things, which I haue commanded you* (speaking there of the making of the Tabernacle:) *but yet I will haue them doe nothing vpon the holy daies: therefore keepe ye my Sabbaths: that is, the daies that are dedicated vnto me, and to my seruice*. And *Zanchius* well obserueth, that it is called *the Sabbath of the Lord, and not of his people Israel*: and giueth this reason of it; *because it is consecrated onely to the worship of God*: and further addeth; *that though Christ saith in the Gospell, that the Sabbath was made for man: yet hee doth not call it, Thy Sabbath, but the Sabbath of the Lord thy God*. Which words he thus expoundeth, *An holy day vnto the Lord, that is to worship him*. From whence wee may conclude; that the Rest, which we are willed to obserue vpon the Sabbath, is not to be dedicated vnto our owne lusts and pleasures; to play or to sinne: but onely to worship God. For the Prophet *Esay* forbiddeth vpon the Sabbath, *to doe thy will, and to doe thine owne waies, and to seeke thine own will*. From whence *Zanchius* willeth vs to obserue and marke, how often these words are repeated, *Tua, tuum, tuas*; *Thy will, thy waies, &c. forbidding our owne waies, and workes, and will vpon his Sabbath*. And if we seeke for antiquitie, besides the authoritie of *Tertullian* alleaged before, who liued not much aboue two hundred yeeres after Christ: the lawes also of the Christian Emperors, forbidding to spend away the Lords day in such vaine spectacles, as were vsed among the Heathen, and as are mentioned in their Canon, begin their prohibition thus: *Dies festos maiestati altissimæ dedicatos*: making this a reason of it; *because they are dedicated vnto the seruice of Gods high maiestie*. And if we will bee ouerruled with the multitude of voyces, let vs heare what some of the reformed Churches doe say, and namely the Heluetians in their Confession,

Nehem. 9.14.

Exek. 20.12.

Vatabl. in Exod. 31.13.

Zanch. in 4. precep.

Mark. 2.27.

Esai. 58.13.

Zanch. ibid.

Leg. final C. de feriis.

session, who allowing of the libertie of the Church in keeping holy the day of Christs birth, of his Circumcision, Resurrection, &c. doe not allow of the holy daies dedicated vnto men, or Saints: And they render this reason: *Et sanè pertinent feriæ ad tabulam legis primam, & sunt solius dei: All holy daies are commanded in the first table, and belong only vnto God.*

Confes. Helvet. post. cap 4.

Moreouer, that we may in one word wind vp this matter, as the Lord himselfe doth oftentimes cal them *his Sabbaths*, as hath been said before, so the ancient and learned father *Hierome* among others well obserueth it: *Obseruandum* (saith he) *it is to be marked that he doth not say absolutely, And you shall sanctifie the Sabbath: but with a note of difference, Sabbatha mea, my Sabbaths.* And so writeth *Wolphius*: *De Sabbathis plerunque, God doth often so speake of the Sabbaths, that he calles them his, not for difference sake, because the people of God then had none other: but that he might shewe that the Sabbath was appointed for the honour of his name*, and dedicated vnto his seruice. And as hee giueth vs libertie to worke our owne worke vpon the sixe dayes, so hee commandeth vs straightly to cease from them vpon the seuenth: that we might *worke for the Lord*, seeing it is appointed to be a day of resting frō all other affaires *for the Lords busines sake*. And last of all he addeth, that whereas *the Lord did create the world in sixe daies*; he himselfe entred into a new worke, distinct from the former vpon the seuenth; and therfore *bestowed an especiall blessing vpon that day*, which all the rest haue not; euen the *blessing of sanctification*, that it might be kept holy to himselfe. For as Master *Caluin* sayth, *Benedixit & sanctificauit, secundum verbum est exegeticum prioris: Of these two words, (the Lord blessed and sanctified) the latter doth expound the former.*

Hierom. in Ezek. 45.

Wolph. Chronol. lib. 2. cap 4.

Caluin. in Gen. 2.

Whereunto agreeth *Peter Martyr*, *To blesse is to giue and bestow something: this did he chiefely giue vnto it, that therein we should rest, and apply our selues to the seruice of God*: which so many words abundantly testifie, that the waightiest thing in this commaundement, is *that the day of rest should bee bestowed*

P. Martyr in Gen. 2.

ſtowed vpon Gods ſeruice; in ſo much that if we had attained vnto the perfect obſeruing of *the reſt*, yet we are not come to the end and goale (as it were) of this commandement, no not vnto the midde way of it: which is ſo much the more diligently to be taken heed vnto, becauſe that many through a groſſe and palpable ignorance and want of religion, as they cannot bee perſuaded of that preciſe reſt, which wee haue ſeene here commanded, ſo more prophanely do they dreame, that though not all, yet the greateſt part of obedience vnto this commaundement conſiſteth in abſtaining from all worldly buſines; and therfore they that haue ſome care of this, yet neuer or very ſeldome thinke of the other, and making ſome conſcience of working that day, thinke it to bee a veniall, or no ſinne at all to neglect the ſeruice of God, (which is moſt eſpecially required) or at leaſt wiſe not to be throughly occupied about it, as the Lord on that day doth require. For as Maſter *Caluin* ſaith, *God was not delighted with the idlenes of his people, but when he bad them reſt vpon the ſeuenth day, there was relation to an other end.* For as the ſame man ſaith in another place, *This were a very bare and naked thing, that our hands onely and our feete ſhould reſt, and that nothing elſe ſhould be done. What muſt wee doe then? Wee ought to apply this reſt vnto a more high and excellent thing.* And a little after hee ſhewes it more particularly, ſaying, *Whē our ſhop windowes are ſhut in on the ſunday, whē we tranaſle not after the common order and faſhion of men, this is to the end We ſhould haue more liberty and leaſure to attend on that which God commandeth, that is to wit, to bee taught by his Word, to aſſemble our ſelues together to make confeſſion of our faith, to call on his name, to exerciſe our ſelues in the vſe of his Sacraments.* Therefore the ſeruant of God *Moſes*, to meete with this groſſe corruption in the 5. of Deuteronomie, doth not onelie vſe the forenamed word of *ſanctifying the day*, but further addeth in the ſame place; *As the Lord thy God hath commanded thee*, making the greateſt part of the commaundement to conſiſt in hallowing of the day. *For when God ſanctified the day, he commanded man to ſanctifie it, that is, to beſtowe it*

Cal. in Exod. 20. 12.

Idem in Deut. 5. ſer. 34.

Deut. 5. 12.

Iunij prælect. in Gen. 2. 3.

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in holy exercises, as *Iunius* saith. So then looke how many reasons there were before for the establishing of the *day of rest*, so many more are there for the *keeping it holy*, seeing this is the principall end of resting, that it might bee hallowed; which because it cannot bee in that manner that it should, vnlesse we doe rest, (for wee cannot wholy bestow it vpon Gods seruice, if we bestow it vpon our busines in whole, or in part) therefore that *this principall* might haue his due roome, al other things must giue place vnto it. And though there were some other accessorie causes of ordaining the day of rest, (as we haue alreadie seene) yet none so chiefe and principall as this: For *Adam* being in paradise, whiles he had not yet sinned, though hee was therefore exempted frō many causes of resting, which his posteritie did stand in need of; yet for this cause was boūd vnto it, as much as any, that resting from the works of the garden, he might sanctifie it according to the commandement, which otherwise he could not doe. And therefore in the words of the commandement we are willed *to remember the Sabbath day* to keepe it holy; not so much remembring that wee rest vpon it, as that *we sanctifie the time of our rest*; and therefore remember to rest before hand, that nothing might hinder vs from the worship of God vpon the day of rest; but therefore rest, and therefore remember to rest, that the seruice of God might be taken in hand. And as it is a sinne not to bee carefull of the Sabbath, that we might rest vpon it; so it is a greater sin not to obserue it, that it might be a Sabbath vnto the Lord by sanctifying of it: and if for want of heedfulnes any thing doe compell vs to worke vpon the day of Rest, it is our sin in not marking the Sabbath day: so if by our negligence we cannot sanctifie the day of Rest vnto the Lord, it is a greater sinne of not *remembring to keepe it holy*, which is the first and greatest thing in this Commandement. For this *Memorandum* though it be prefixed but vnto one word of the Commandement, as *Remember the Sabbath day*: yet it belongeth to the whole Commandement, and to euery part of it: as that we and all ours should sanctifie and keep

Therefore we ought to remember the Sabbath to this end especially.

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it holy: especially when these words follow so immediatly, and are ioyned so neerely together, *Remember the Sabbath day to keepe it holy.* And this *Memento* is here added, because by nature we are forgetful of holy duties: which thing this way the Lord would not onely insinuate vnto vs, but helpe vs therein, when wee should be so carefully put in minde of it before hand. And it is as if a master should will his seruant to do such a thing, not presently, but vpon such a day, or at such an houre; and then hauing experience of his great forgetfulnes, should further adde, but *Remember that you doe it.* Therefore let vs suspect our selues this way, and bee willing to be warned of the Lord. Besides, by reason of our great infirmitie we are subiect vnto manifold distractions, and so sundrie things will be cast in our way, as baites to intangle vs; and wee by them are readie either wholly to bee drawne away from the parts of sanctifying the Sabbath, or to haue our mindes greatly disturbed in them. Therefore we are willed to *remember* the day, and what we haue to do vpon that day, and to leaue all other things, and attend vpon that, which God then requireth. For the diuell will put many things into our head, as to day is the Sabbath, and a day of rest, I wil therefore take mine ease, and lie somewhat the longer in bed: or because I must put on my best apparell, and come abroad, I will bee so much the longer a dressing of me: or when I am readie I will goe to the Church, but I will first go and dispatch such a matter. But what saith the Lord to all these things? Man *remember, to sanctifie the Sabbath,* thinke vpon that, and thinke how thou maist best doe that, and put al other things out of thy minde. And do, as men doe for matters of this world, who when a market day, or a Faire comes, they doe not only studie to *remember* it: but they thinke vpon that, that is therein principally to be done, as what is to be bought or sold. So wee must *remember to sanctifie the Sabbath,* which is the chief thing that God then requireth. And therfore so order all your worldly busines in the sixe daies, that nothing intrude it selfe vpon you to hinder you, not only willingly, but not carelesly,

and

and for want of *remembring*. And to this end *Zanchius* very well obſerueth: *In ſuperioribus non dixit Memento: God in the former Commandements did not ſay, Remember that thou doe not ſo, and ſo: but ſimply, and barely, Ne facito; Doe it not: but here he is not contented to giue out a naked commandement as it were, as to ſay, Sanctifie the Sabbath: but he addeth a word of Remembrance to make our mindes the more attend, and by which hee doth ſignifie that hee would haue vs neuer forget this commandement, of keeping holy the Sabbath day.* And a little after he addeth, ỳ this word (*Remẽber*) *Reſpicit antrorſum, looketh forward; becauſe it doth admoniſh vs, that we neuer forget it: whereupon wee gather, that for the true keeping of the commandements of God it is requiſite to haue our mindes mindfull of them; and of him, who hath commanded them, that alwaies you may haue a care from your heart to obey him:* which if it be requiſite in other Commandements, then moſt of all in this. Seeing then we be ſubiect not only to ſo great forgetfulnes in heauenly things, but to diſtraction alſo in them, wee muſt haue ſo much the greater care to preuent them, that wee may be readie againſt the Sabbath day, to ſanctifie it to our greateſt aduantage and gaine: and therefore ſo *remember* it, that neither by obliuion or diſtraction wee be hindred from the true ſanctification of the ſame.

Zanch. in 4. precept.

Maſter *Muſculus* ſaith, *Polluitur Sabbathum, cùm cuius gratiâ inſtituitur, à pleriſq́, planè non curatur: The Sabbath is broken of many, when they conſider not to what end it was ordained.* How many in the world can and doe remember well enough the Sabbath day to reſt vpon it? but how fewe doe remember to imploy that time about the Lords buſineſſe, and ſo to keepe it holy? One maketh account of the Sabbath day for this end, another reckoneth of it for that, and euery one remembreth it for ſome purpoſe; but the Lord would haue vs to *remember* it, that wee might altogether beſtow it vpon his worſhip, yet none almoſt looketh vnto that. Therefore it was the wiſedome of God to meete with this blockiſhnes of ours (who *remember* euery thing ſauing that, that we ſhould; and thoſe good things which we doe

Muſcul. in Matth. 12. 11.

remember,

remember, we thinke of them to farre other ends than wee ought to doe) and to tell vs plainly, that *this is the chiefest end of marking the Sabbath, that We might keepe it holy*: which if we doe not; as we cannot so well marke it, as we should, so we doe marke it to a wrong end, and doe (as it were) take our markes amisse of it. Master *Caluin* vpon these words saith, *Hinc colligimus: We gather from hence, that God speakes not of a small matter, When hee commends the sanctification of the Sabbath not in a Word, but doth exhort them vnto the diligent marking of it, and so doth pronounce that their Want of care to marke, is a breach of the commandement.* And Master *Musculus* vpon the same words saith, *Notandum quòd: It is to be noted that he doth not simply say: Sanctifie the Sabbath day, but* remember *to doe it. This kinde of commanding is not light, but waightie, hereby is signified, that a matter of great importance is commanded, and that which by no meanes is to be neglected, but with great care to bee kept. For so doe parents and masters vse to commend the doing of those things vnto their seruants and children, Which aboue all other things they would haue least of all neglected.* So then if it bee necessarie to rest vpon this day, (as it hath been sufficiently prooued vnto vs) then is it much *more necessarie to sanctifie the day*; as wee haue seene in part, and it shall more fully appeare vnto vs hereafter. Which wee had neede so much the more carefully to take heed vnto, because the commō practise of men is so cleane contrarie vnto it; and the sinne as it is more common, so it is greater and more dangerous.

Cal. in Exod. 20.8.

Muscul. in eundem locum.

And now we may more plainly vnderstand the great necessitie of that precise rest, which hath been so often spoken of, and is yet so hardly receiued; euen for because that otherwise we cannot so *keepe it holy vnto the Lord, as We ought to doe*: For this is the law of things consecrated vnto the Lord, that they may not otherwise be imployed, than to his vse; and they must not be partly his, and partly ours, but altogether his, if they bee holy to him: therefore seeing the day must be hallowed, it must not be vsed in other affaires, sauing in the Lords busines; and it must not be partly ours,

And to this end we ought to rest from all other things.

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by doing our owne worke; and partly the Lords by doing his, but *his alone*; as it is called *a Sabbath vnto the Lord*, and therefore we are willed to *doe no manner of our owne worke in it*, but conſecrate it as glorious vnto him.

Eſai.58.13.

The ſanctification of this day is very preciſely vrged in the ſcriptures.

And that the truth of this doctrine might appeare vnto vs ſo cleerly as the noone day, euen that the Sabbath ought moſt vndoubtedly to be *ſanctified of all ſorts*; let vs vnto all this, which hath been alreadie ſpoken, adde the conſideration of ſo many ſcriptures, wherein the ſpirit of God ſpeaking of the Sabbath, doth in moſt ſignificant words, commend (according to our capacitie) this truth againe and againe to vs. And firſt of all in the ſixteenth chapter of Exodus: *To morrow is the reſt of the holy Sabbath vnto the Lord:* and afterwards: *To day is the Sabbath vnto the Lord*; in both which places he calleth it *a Sabbath vnto the Lord*; and in the former place, *an holy reſt*; not onely ſhewing that they ſhould reſt vpon it, but eſpecially to what end, namely that they might *keepe the day holy vnto the Lord* by ſeruing of him: and therefore hee ſtandeth vpon it, calling it *an holie reſt*, and further adding *a Sabbath vnto the Lord:* as purpoſing to let them ſee into the moſt eſpeciall end of their reſting, euen the ſanctification of the day in the holie ſeruice of God. Moreouer, in the thirtie one chapter of the ſame booke: *Ye ſhall keepe the Sabbath, for it is holy vnto you. Sixe daies ſhall men worke, but in the ſeuenth day is the Sabbath of the holy reſt vnto the Lord:* where he calleth it both *holy*, and *holy vnto the Lord:* ſhewing what manner of reſt it muſt be, not an idlenes, or ſleepie taking of our reſt and eaſe, but a carefull ſpending of that time in Gods ſeruice, in which we muſt reſt from al other things, eſpecially for ẏ purpoſe. And thus *Zanchius* ſheweth a reaſon, why the Sabbath or day of reſt is called an holy reſt: *Hanc quietem diuinam voco* (ſaith he) *I call this daies reſt diuine and holy, becauſe as God himſelfe is neuer idle, ſo he would haue vs to reſt in ſoule and conſcience after that manner, that yet notwithſtanding wee be alwaies occupied in theſe things, which are of Gods ſpirit, and which pertaine as well to the glorie of God, as to the ſaluation and good both of our ſelues, and of our neighbour.* So that hee would

Exod.16.23. verſ.25.

Exod.31.14.15

Zanch.de operib.creat.part. 3.lib.1.cap.1.

would haue the Sabbath daies rest to be spēt in such things as are agreeable vnto the spirit of God, as the parts of Gods worship, which concerne his glorie directly; or the works of charitie, which belong to the health of our neighbour both in soule and bodie. And so he concludeth, *Ideo vult Deus, God would haue vs therefore to rest from our owne works, and the affaires of this life, that with greater facilitie and more freedome we might attend vpon the workes of God, and of those things that belong to another life: namely to the holy worship of God both inward and outward.* So the sanctification of the day is the end of rest, and the thing that is here principally required: and though we rest from one thing, as from the affaires of this life; yet we are commanded to worke about another thing, euen about the things of the life to come. As *Zanchius* also himselfe a little after saith: *Quandoquidem die septimo: Seeing that the Lord did rest vpon the seuenth day from the workes of creation, and there was nothing more to be made; therefore he would haue this seuenth day, that wee ceasing in it from other businesse, might consecrate it vnto workes of another kinde.* And in his treatise vpon the Commandements he setteth down the same thing though more shortly, yet more plainly: saying, *The cause of commanding rest vpon the seuenth day is, Non vt simpliciter otiosus esset, not simply for rests sake, & that mā might be idle: sed vt toto illo die posset vacare cultui diuino: but that he might altogether spend that whole day vpon Gods diuine worship.* Whereunto agreeth S. *Augustine* in that worthie sermon of his: *Sciendum est fratres charissimi: We must know dearely beloued brethren, that it is therefore appointed of our holy fathers, and commanded vnto Christians, that vpon the Lords day they should rest, that ceasing from all earthly busines, they might be the more prompt and readie for Gods diuine worship: and that they might at that time leaue the care of earthly things, that they might the more easily attend vpon the will of God.* And that this was indeed the very intent and purpose of God it appeareth not onely by the words of the commandement, and by the abouenamed texts out of the booke of Exodus, but by that which God commanded

Idem in 4. præceptum.

Aug. de temp. serm. 251.

commanded to be done vpon that day. As *Athanasius* well obserueth: *Non otij causa: God did not giue the Sabbath principally for rest, for then he commanded two lambes to be slaine in the morning* (as we shal haue occasion anon to shew it more particularly) *and two in the euening: and that twelue new loaues should be set vpon the table with frankincense &c. If he had delighted in idlenes, he would not haue commanded so many things to be done vpon the day of rest.* And truly if men did only rest vpon this day, and had nothing els to doe, Their very cattell, euen their oxe and their asse might keepe as good a Sabbath as they: for they are commaunded not to vse them vpon that day, but to suffer them then to rest, as well as themselues. And besides, they might then iustly fall vnto that reproofe of the *Philosopher*; who being an Heathen, and not knowing the law of God, and so being altogether ignorant both of the Sabbath, and of the end of it, doth very boldly, but most vniustly finde fault with the Iewes, *propter Sabbatha, because of the Sabbaths, saying that they doe very vnprofitably, in that by resting euery seuenth day, they lose almost the seuenth part of their life:* for which hee is iustly taxed of S. *Augustine:* yet I doe not deny, but that this reprehension may iustly light vpon them, who know no other end of the Sabbath but onely to rest. But the end of resting is that the day might bee sanctified, that so it might be an holy rest, as it is often called in the Scriptures. And so saith Master *Zanchius*, who shewing in particular, what we should rest from on the Sabbath both in the citie and countrie, as to set open shop windowes, to buy and sel, to spinne, sew, &c. saith further, *The cause why these are forbidden is not for that they be euill, but because they doe hinder vs from the performance of those things, which God requireth in his outward worship on this day.* And so I may conclude, as S. *Augustine* doth, *Videamus ne otium nostrum vanum sit: Let vs take heede of this, that our rest vpon the Sabbath be not idle and vaine, but being sequestred from all rurall worke, and from all other worldly busines, let vs wholly attend vpon the worship of God, that so our rest may be diuine and holy,* and consecrated

Athanas. in Matth. 11.

Num. 28. 9. Leuit. 24. 6.

Anne. Senec.

Aug. lib. 6. cap. 11. de ciuit. dei.

Zanch. in 4. præcept.

Aug. de temp. serm. 251.

vnto

vnto God: as it is also called, and commanded in diuers other places of the Scripture. And therefore *Zanchius* asking this question, *Cuinam operi: Vnto what worke would God haue the seuenth day consecrated?* maketh this answere: *Erudiendis hominibus, to instruct men, and to informe them in the knowledge and worship of God.* And therefore also he thus expoundeth the words of the Commandement, (To keepe it holy) *to celebrate, and consecrate wholly to diuine worship: for* (as he saith there) *the end of the commandement hath been alwaies, and is still, that we might inwardly and outwardly serue the Lord alone.* And hee saith there also, That *to keepe it holy, is not only to auoide those things, which doe hinder the sanctification of the day; but to doe those things, which doe pertaine to it, and whereby that may be furthered: and this is* (though somewhat obscurely) *expressed in the commandement. For when hee had said, in sixe daies thou shalt doe all thy worke: and then addeth, not simply, The seuenth day is the Sabbath, but the Sabbath of the Lord, he signifieth, that wee ought to cease from our workes, not nakedly and barely, but that we might attend vpon the worke of the Lord.* For though the Heathen indeed did count them holy daies, in which they onely rested from their ciuill affaires both publike and priuate, or on which they had spectacles and games for the honour of their Idols; yet wee Christians must account of them otherwise: that those are holy daies, in which we rest that wee might be instructed in the knowledge of the true God, and that our mindes being indued with it, wee might both in the outward worship of God, and in the deeds of charitie testifie and declare it. And to that end let vs further consider, what is more particularly set downe in the Scripture touching this matter. In the 35. chapter of the booke of Exodus the man of God thus speaketh to the Israelites: *Sixe daies shalt thou worke, but the seuenth day shall be vnto you the holy day of rest vnto the Lord:* where *Moses* declaring that message vnto the people, which he had receiued before from the Lord for them, telleth it to them fully and in the same number of words almost; straightly requiring at their hands the *keeping holy of*

Zanch. de operib. creat. part. 3. lib. 1. cap. 2.

Idem in 4. præceptum.

Exod. 35. 2.

the Sabbath day, as a thing of great importance, as appeareth by his speech so earnest, and doubled, calling it *an holie Sabbath*, and then *a day of rest vnto the Lord.*

But what should I here stand vpon all the places of Gods word, in the olde and new Testament, (which are infinite) giuing most certaine testimonie and authenticall credite to this doctrine; the time would not serue, and the treatise would grow into a greater volume, then I am willing it should: these may suffice to shew vnto vs that *the keeping holie of the Sabbath day*, must be the principall matter in this commaundement, and (as it were) stand in the first ranke; when it is in so many places, and in such ample words commended, and recommended vs. For if it bee the wisedome of a seruant, there to bee very attentiue, where his master viseth many words, and to be assured, that that is a matter of great waight, then much more ought wee to iudge *the hallowing of the Sabbath day* to be a thing, then ỹ which nothing ought more to bee regarded of vs, when vnto the words of *Remembring* and *Marking* (that are set in the beginning of the commaundement) this thing also is in so many wordes spoken vnto vs, and as it were beaten into our eares. That I might not speake any thing of such other places, wherein the seruing of God, in the place appointed by himselfe, is adioyned vnto such exhortations, as are made for the keeping of the Sabbath; thereby declaring by what meanes especially the *Sabbath is kept holie:* as when hee saith, *yee shall keepe my Sabbath, and reuerence my sanctuarie:* where the Prophet *Moses* exhorting the Israelites to the diligent keeping of the Sabbath day, speaketh vnto thē of that worship of God, which was practised in the sanctuarie, as the onelie way to kee it. Vnto which agreeth that which is set downe in the 23. chapter of the same booke. *Sixe dayes shall worke be done, but in the seuenth day shall be the sabbath of rest, an holy conuocation: Ye shall do no worke therein, it is the Sabbath of the Lord in all your dwellings.* For in this place hee doth not onely call it a *sabbath vnto the Lord* (as many times before) but also saith, that *vpon it must bee an holy assemblie*; which assemblie

Exod. 20. 8. Deut. 5. 12.

Leuit. 19. 30.

Leuit. 23. 3.

Holy assemblies were cōmanded to be kept vpō these daies.

assemblie then should be holie, because they must meet for an holy purpose; not to deale about any worldly affayres, (which notwithstanding they did at other times) but to bee occupied altogether in the holy seruice of God, and in an holy place, and vpon this his holy day.

And this was a thing not peculiarly belonging to some one day, but generally commanded, and practised vpon euery Sabbath day: namely to haue *holy meetings*, that the *day might be kept holy*. And indeede, it was so inseparablie adioyned vnto the Sabbath, that it was not onely ordinarie vpon the seuenth day, which is onely properly called the Sabbath, but vpon all other festiuall daies of the Iewes, commanded by God vnto them to obserue, (which had also the nature and name of the first, and true Sabbath) as appeareth most plentifullie in this one forenamed chapter of Leuiticus in many verses, where their seuerall feasts are reckoned vp: of which as hee afterwards speaketh in particulars, so thus of them all in generall. *These are the feasts of the Lord, and holy conuocations which ye shall proclayme in their seasons*; calling them *feasts vnto the Lord*, that is, dayes of reioycing before him, and thanksgiuing to him for his benefites, and praying to God for the continuance of them: wherein that they might bee furthered, they had the exercises of the word, and offering vp of sacrifices, euen as they did rest from their other busines, that they might wholie attend vpon these, and so the *conuocations* or *assemblies* of the people *were holie*: which if it were true of those daies that were but appurtenances vnto the weekely Sabbath, then must it needes much more be verified of it, whereunto all the other were referred. And if the other dayes could not be *feastes vnto the Lord*, as they are called, vnlesse there were then *holie assemblies*, then much lesse can this be a Sabbath vnto the Lord, which is the very name of it, vnlesse their meetings be in the Lord, and for his worships sake. Leuit. 23. 4.

For this cause the Prophet *Esay* calleth it *the Lords holie day, and a day consecrated as glorious vnto the Lord*, saying: *If thou turne away thy foote from the Sabbath, from doing thy* Esay 58. 13.

will on my holie day, and call the Sabbath a delight to consecrate it, as glorious vnto the Lord, and shalt honour him, &c. whereby he doth declare that the especiall thing in the Sabbath day, is the honor and seruice of God; vpon which we must so altogether attend, that it may appeare that wee haue dedicated the day vnto him indeede, and made this the *chiefe glorie* of it, that it is *holie vnto him.* Therefore it was commanded in the lawe, that the sacrifices, and so consequently all other parts of Gods worship, (which were neuer seuered from them) should be doubled vpon the Sabbath day, that so they might altogether be occupied about them, and doe nothing els, the whole time being taken vp with them: as is in expresse words set downe by *Moses*, Numb. 28. where hauing spoken before of the daily morning and euening sacrifice, he addeth: *But on the Sabbath day, yee shall offer two lambes of a yeere old without spot, and two tenth deales of fine flower for a meate offering, mingled with oyle, and the drinke offering thereof: this is the burnt offering of euery Sabbath, beside the continuall burnt offering and drinke offering thereof.* Concerning which, and namely these last words, *This is the burnt offring of euery Sabbath*, *Lyra* obserueth out of one of the Rabbins, that by it was ment thus much, *that this double offring was so proper vnto the Sabbath, that if it were at any time omitted, it could not be supplied on an other Sabbath day.* And there is good reason of it, for euery Sabbath day must bee kept holy. And *Chrysostome* speaking of this thing, saith, *The Sabbath was not giuen for idlenes sake, but rather that we being drawne away from the cares of temporall things, might bestow all our leisure vpon spirituall things: Nam sacerdos eo die duplicat hostiam: For* (saith he) *the priest vpon that day doth double his sacrifice.*

And then the daily seruice of God was doubled.

Num. 28.9.10.

Lyra in hunc locum.

Chrysost. de Lazar. com. 1.

And if wee looke into the 17. chapter of the Prophet *Ieremie*, where hee promiseth from God, a blessing to the Iewes, if they would keepe the Sabbath, and threatneth a most grieuous destruction to them, if they did breake it, we shall finde that in many verses, speaking of the true manner of keeping that Commandement, how hee not onely requireth

reth a reſting from bodily labour, but alſo the beſtowing of it vpon Gods ſeruice, when alwaies hee ioyneth theſe two together: *If ye do no worke, but ſanctifie the Sabbath, as I commanded your fathers.* And ſo doth *Moſes* more than once in one chapter ſpeaking of the ſolemne feaſts of the Lord, which had the nature of the Sabbath. As firſt of all ſpeaking of the Paſſeouer, he ſaith, *In the firſt day ye ſhall haue an holie conuocation, ye ſhall do no ſeruile work therein: alſo ye ſhall offer ſacrifice made by fire, vnto the Lord ſeuen daies, and in the ſeuenth day ſhall be an holy conuocation, ye ſhall do no ſeruile work therein:* where becauſe the firſt and ſeuenth day being after the manner of Sabbaths, he ſaith, that not onely they muſt abſtaine from ſeruile work, but haue holie aſſemblies; ſhewing that it was not ſufficient in thoſe daies to abſtaine from labour, vnleſſe they beſtowed that time in the worſhip of God, and had their holy meetings publikely to that end. And ſo he ſpeaketh afterwards of the feaſt of Pentecoſt: *Ye ſhall proclame the ſame day, that it may be an holy conuocation vnto you: you ſhall doe no ſeruile worke therein:* and ſo alſo of the feaſt of Trumpets: *In the ſeuenth moneth, and in the firſt day of the moneth ſhall ye haue a Sabbath, for the remembrance of blowing the Trumpets, an holy conuocation, ye ſhall doe no ſeruile work therein, but offer ſacrifice made by fire vnto the Lord:* and ſo of the reſt, as appeareth in that chapter, and as wee haue heard a little before, where he not onely calleth them Sabbaths, but to ſhew the nature of them, ſaith that in them they muſt doe no ſeruile worke, but haue an holy conuocation or aſſemblie: and ſo in the obſeruation of them ioyning theſe two together vnſeparably as proper vnto the Sabbath, the abſtaining from worke, and the outward practiſe of the worſhip of God in holy aſſemblies. Whereunto agreeth the practiſe of the whole Church, frō time to time, as appeareth by the very reading of the ſtorie of the new Teſtament; in which from the one end of it, vnto the other, nothing is more cleere, than the ordinarie reading, preaching, and hearing of the law publikely, with all the reſt of Gods ſeruice practiſed vpon the Sabbath with one con-

Ierc. 17. 22. 25. 27.

Leuit. 23. 7. verſ. 8.

verſ. 21.

verſ. 24.

sent: which as it is confirmed by infinite testimonies, so the time would not serue to stand vpon them, I will content my selfe with that one, which is set downe in the Acts of the Apostles: *For Moses of old time hath in euery citie them that preach him, seeing he is read in the Synagogues euery Sabbath day.*

Act.15.21.

And when the day was changed, all the exercises of religion were changed together with it, and did still accompanie it: *So that the holy meetings of the Church were vpon the first day of the weeke.* I call them holie (as before) because they were taken in hand, and continued onely for the holie seruice of God, as it is apparant in the 20. chapter of the same booke, besides many other places, where the Euangelist S. *Luke* writeth thus: *The first day of the weeke the Disciples being come together to breake bread, Paul preached vnto them, &c.* Whereunto no doubt the Apostle S. *Iohn* had respect in his Reuelation, when he calleth this new day, by this new name, *the Lords day*, deriuing it from the Lord Iesus, who was made Lord and heire of all things, who as hee did rise againe vpon this day, so he *did institute a new seruice, and a new ministerie, and a new day in the honour of the new worke, which he had now finished.* So that it is true, which Master *Bucer* saith: *Communi Christianorum consensu dies Dominicus conuentibus ecclesiæ publicis dicatus fuit ipso statim tempore Apostolorum: The Lords day was appointed for the common assemblies of the Church, euen in the Apostles time.* And therfore (as it hath been declared before) this was not first brought in by the Christian Emperours; but allowed and approoued by them, or rather by publike authoritie established; whereas the Christians did without law, by the authoritie of Gods word, obserue it before. So that it may truly be called *the Lords day*, as it is indeede, not onely because the Lord Iesus did arise from the dead vpon that day, and so declared that hee had made an end of the worke of our redemption; but also and especially because by seruing of him vpon that day, in that manner that he hath appointed, not onely the memorie of it is kept, but wee are made

In the time of the Gospell these meetings are, and ought to be vpō the Lords day.

Act.20.7.

Reuel.1.10.

Bucer in Mat. 12.11.

made partakers of the benefit of it also. Therefore vnlesse we will change the name, which wee ought most precisely to keepe, as a chiefe honour of it; we must retaine the seruice of it, without the which, the name is idle and fruitlesse. For as S. *Augustine* saith: *Tantum diuinis cultibus seruiamus dantes scilicet huic diei reuerentiam: We rest* (saith he) *from other things, that we might onely serue God; therein giuing honour and reuerence vnto this day.* Shewing that the honour of the day consists in seruing God vpon it. For as the Apostle *Paul* writing of the Sacrament of the bodie and blood of our Lord and Sauiour Iesus Christ, doth vse these words, *the Lords Supper*, and *the cup of the Lord*, and *the Lords table*, not onely because this was instituted by our Lord Iesus Christ, but also because hee is there most truly present, and doth there wholly offer himselfe vnto vs, to be made partakers of him, and because we ministring and receiuing of it, do yeeld him that seruice, which he requireth of vs, according to his Commandement; *Doe this in the remembrance of me:* Euen so it is called *the Lords day*, both in the old and new Testament, because of the seruice in it done vnto the Lord: as the Church also therefore is called *the Lords house* by the Prophet *Dauid:* saying, *I reioyced when they said to me, We will goe into the house of the Lord:* because it is the house of prayer vnto him: as our Sauiour Christ speaketh of it in the Gospell; *My house shall be called the house of prayer vnto all nations; but ye haue made it a denne of theeues.*

Aug. de temp. serm. 251.

1. Cor. 11. 20. 27 & cap. 10. 21.

Luk. 22. 19.

Psal. 122. 1.

Matth 21. 13. Mark. 11. 17.

All which places seuerally by themselues, and ioyntly together, doe beare witnes vnto the thing that wee haue in hand; namely, that here is commended vnto vs, not onely the carefull abstaining from all worldly busines, but especially and aboue all the *holy spending of the time in the diuine seruice of God:* which is so much greater than the other, by how much the principall in euery thing, is greater than those that are but helpes and furtherances vnto it. And here I may put you in minde of that which *Augustine* saith to this purpose: *Let vs take heede that our rest be not idle and vaine, but being seuered from all other busines, Solo diuino cul-*

Aug. de temp. serm. 251.

tui vacemus: let vs attend only vpon the worship of God. Ideo enim tunc cessamus: For we doe then rest (as *Chemnicius* saith) *from other workes and busines hindring vs from the publike ministerie, lest that the exercises thereof should by any let, or calling away be troubled, hindred, or interrupted: and that euery man by his example might stirre vp others vnto due reuerence of the publike ministerie of the word.* In which respect it is necessarie for all sorts of men not onely to rest from their worldly affaires vpon this day, but to come to the Church to the seruice of God, if it were euen but for example sake.

Chemnit. exam. cap. de dieb. fest.

Therefore let vs in the feare of God be perswaded, that it is our bounden dutie vpon this day to ioyne our selues to the holie assemblies of Gods people in the Church, (which is his house) there to serue him; and to come thither, as it were to his schoole, there to heare his voyce, to learne his most holy will, to doe it; that so also we might make prouision for our soules, that wee might bee the fitter to serue him the whole weeke following. And this is that, which an eloquent and diuine Philosopher writeth: *When the Sabbath is so greatly commended in the old Testament: Schola Domini præcipue commendatur, Academia non Platonis, vel Aristot. The schoole of God especially is commended vnto vs, not the schoole of Plato, or Aristotle, but of almightie God: the knowledge (I say) of his law, and the vnderstanding of the heauenly couenant betweene God and man is commended vnto vs.* And this was the practise of the Primitiue Church, as it appeareth by the cōstitutions of the Apostles (if they be theirs) wherein it is thus decreed: *Verùm in die Dominico diligentius conuenite: Come together more diligently vpon the Lords day, to giue thankes vnto God, who hath made all things by Iesus Christ, and hath sent him vnto vs, and hath suffered him to die, and raised him from the dead: For what excuse (say they) can he bring vnto God, who vpon this day doth not come to heare the holesome word of the resurrection of Christ?*

Therfore vpon this day wee ought to come to Church, & to be occupied in all the parts of Gods worship.

P. Ram. Comment. de relig. lib. 2. cap. 6.

Constit. Apost. cap. 63.

Peter Martyr shewing the reasons why the Lord commanded the Iewes yeerely to come vp to the place, that he should choose to put his name there, as at the feast of the

Passeouer,

Passeouer, Pentecost, and Tabernacles, as appeareth in the bookes of *Moses:* he alleageth some, that are proper vnto that time, and to that people: and then sheweth other, which are common to all publike meetings, and places for Gods worship, and which binde all people alike, and so vs as well as them to frequent the publike assemblies vpon the Lords day, and not to tarrie at home, and euery man to serue God there. For he saith, *Another cause of their ascending to the feasts at Ierusalem was, that the mutuall concord of the people in diuine seruice and religion might be preserued.* And indeed if there were not publike daies and places appointed and knowne for the exercises of religion, and order taken that men should come vnto them, there would be how many men, so many religions: for heresies commonly are bred and brooded in corners closely: at vnseasonable times, and places inconuenient. Whereupon hee concludeth, that *this should moue vs to frequent holy congregations.* And then he alleageth another reason, *That therein they did shew their obedience in going to the place that hee had appointed.* And so shall wee doe likewise, when wee doe not make choise of the time and place to serue God in, but vse that which he hath appointed, and is receiued generally of the Church. The third and last reason is this, That *when all the males came vp to Ierusalem thrice in a yeere, it was an exercise of their faith in Gods prouidence and protection against their enemies, when hauing house and home at his commandement, they committed all to his custodie.* We neede this exercise of faith, as much as they, and so all should come to the Church; and none tarrie away, but those that are applied about matters of necessitie: that wee may be grounded in that faith, that *Dauid* speaketh of: *The Lord is the portion of mine inheritance, and of my cup: thou shalt maintaine my lot.* And againe, *I haue set the Lord alwaies before me: for he is at my right hand, therefore I shall not slide.* And as *Peter Martyr* sheweth in this very place, wee may doe it a great deale better than they, for they at these times were many daies together absent from their houses and from their countries;

P. Martyr in 1. *Sam.* 1. 3.

1

2

3

Psal. 16. 5.

vers. 8.

both

both at Ierusalem when as the solemnity of those meetings lasted seuen daies at the least, and also whiles they were in their iourneys outward and homeward. Therefore we may much more leaue our houses and come to the Church vpon the Sabbath, for one whole day, or for some houres together in the forenoone, and afternoone: especially seeing that many will doe it, to goe to a Faire, or to the harueſt: if they will truſt God when they are about their owne buſineſſe, why ſhould they not much more truſt him, when they are about his? Wee ſee then that vpon this day wee ought publikely to meete together. For as *Zanchius* ſaith, writing vpon the fourth Commandement: *Mandatur vt eccleſia: God here commandeth that the Church ſhould meete together to worſhip God, and that they ſhould to this end leaue all other buſines.* So that (as he ſaith) the Lord requireth that vpon this day we not onely ſerue him, but that wee ſhould come together to the publike place with the reſt of Gods people to that end. And therefore a little after he addeth: *Ille non ſanctificat diem: He doth not ſanctifie and keepe holy the day, who only leaueth his ſeruile worke, and ſo ſpendeth away that day in idlenes; Conuentus autem eccleſiaſticos: but as for the aſſemblies of the Church, and the exerciſes of religion he altogether neglecteth or deſpiſeth.* And immediatly expounding himſelfe, he ſaith, that *he doth not ſanctifie the Sabbath day, who without a neceſſarie and waighty cauſe is negligent to come to the Church, and hath no lone to ſuch aſſemblies:* which whoſoeuer deſpiſeth, deſpiſeth Chriſt, who hath ſaid, *Where two or three are gathered together in my name, there am I in the middeſt of them.* And whereunto that of the Apoſtle is to be referred, who would not haue vs *to forſake the fellowſhip, that we haue among our ſelues, as the manner of ſome is:* which *Zanchius* referreth vnto ỹ publike meetings of the Church, according to the nature of the word (ἐπισυναγωγὴν) as if hee had ſaid, The comming vnto the Synagogue. As Maſter *Beza* alſo ſaith, *Non dubium eſt: There is no doubt, but that this is to be vnderſtood of the aſſemblies of the Church, which ſome did flee for feare of other Iewes.* But there is good reaſon, that

Zanch. in 4. præcept.

Matth. 18. 20.

Heb. 10. 25.

Beza in hunc locum.

that by our presence we should giue all credit and countenance vnto them: for *whatsoeuer is of good report, or hath any praise*, the Apostle willeth vs, to *follow that*; of which nature and kinde this is, and the contrarie is of bad report, and worthie to be dispraised. And therefore vpon these words of *Moses*, (that in the feast of the Passeouer *in the first day there should be an holy assemblie,*) *Vatablus* obserueth, *Dies sancta, that the day should be holy, in which the people is commanded to meete together.* And *Tremellius* sheweth to what end they should meete together, *That resting from other affaires of this life, they might meete, and giue themselues wholly to diuine things.* So the holy day is noted by the holy assemblie, which is proper vnto it. And therefore S. *Augustine* doth very fitly make this exhortation to his hearers in one of his Sermons, *In die Dominico nullus: Vpon the Lords day let no man be absent from the celebration of diuine seruice: neither let any remaine idle at home, when others go to the Church, neither let him be occupied about his calling.* And in the same place a little after he complaining of the abuses of the Sabbath in his time, saith, *Adhuc quoque quod detestabilius est: Besides this, that which is more detestable, some comming to the Church, doe not enter in, or doe not tarrie to the end of prayer.* But we see in the Gospel how our Sauiour Christ came continually vpon the Sabbath into the Synagogues of the Iewes. And *Lyra* giueth this reason of it: *Because the Synagogues were the places of prayer, and of teaching the law, which the Iewes were commanded to attend vpon on the Sabbath daies: and Christ he came to fulfill the law.* So that he saith, that the Iewes were bound to come to their Synagogues vpon this day, and might not tarrie at home: and therefore Christ himselfe also came, that he might obey the law of God for them, and for vs. And as the Iewes by vertue of this Commandement were bound to come to their Synagogues vpon this day, to these ends; so are wee and all men, and shall bee to the end of the world in all places to come to the Churches, and publike meetings vpon the Lords day. For

Phil.4.8.

Exod.12.16.

Vatabl.in hunc locum.

Tremel.in eundem.

Aug.de temp. serm.251.

Lyra in Luc. 4.16.

as

Beza Paraphr. in Psal. 92.

as the reuerend Father Master *Beza* saith, *The principall end of the Sabbath, which shall neuer cease before the end of the world, (although the seuenth day be changed into the first) is that other cares being laid aside, solemne assemblies may bee gathered, to heare the Word of God, to vse the Sacraments, and to giue thankes vnto God.* And that these assemblies should consist of all sorts of men, rich and poore, high and low, masters and seruants, and that none should be absent from them, according to the former exhortation of S. *Augustine*; *Zanchius* doth very fitly gather out of the words of the Commandement. For these are his words: *The Lord sheweth* of

Zanch. in 4. precept.

whom he would haue the Sabbath sanctified, *when he speaketh vnto euery master of an house, and saith, Thou and thy sonne, and thy daughter, and thy manseruant, and thy maide, and thy beast, and the stranger that is within thy gates. So that his meaning is, that he would haue the whole Church come together and meete, that they might sanctifie the Sabbath together: in so much that he would haue the cattell also to rest, lest that for their sakes any might bee drawne away from the publike assemblie, and from the seruice of God.* So that the Lord would haue the whole Church meete together, as one man, that so they might be occupied in the publike worship and seruice of God.

But if we further demaund what are the parts of Gods seruice, that we should be occupied in; surely to speake of the true manner of worshipping God, doth not properlie belong to this place, it was sufficiently opened vnto vs in the second commaundement; but generally whatsoeuer is the true worshippe of God, in that are wee bound to serue him publikely and priuately, as at all other conuenient times, so wholly and altogether vpon this day; and to doe nothing but that, that so it might bee *an holy day* indeede,

Esai. 58. 13. Reuel. 1. 10.

consecrated vnto the Lorde, and the Lords day alone, as wee haue seene it to bee called in the scriptures. Therefore whereas the Lord is serued in the ministrie of his word, sacraments, prayer, and all other parts of his holy discipline

and

and gouernment, which he hath appointed for his Church; these are the very things in which the day is to bee consumed and spent, and without the which wee cannot sanctifie it in the least tolerable measure. In so much that as wee haue seene the sanctifying of this day so highly commended vnto vs in the word, so we shall see the practise of all these set downe in particulars, in sundry places of the same word, as the onely meanes whereby it is sanctified of of vs.

Therefore wee haue seene already, *that many sacrifices were then to bee offered*, which were neuer truely performed without the word, which gaue life vnto them, and without prayer, that they might be accepted, and confession of their sinnes, that thereby they might be assured of the forgiuenes of them: So that in commanding the one by name, he includeth the other, which were neuer seuered from it; especially seing that in so many places of the scripture they be ioyned together. And this is that which the Prophet *Ezechiel* speaketh of, shewing both the Prince and the people, what they should do vpon the Sabbath, namely, *that the gates of the Temple being set open, they should repaire thither, and there the Priests should offer their burnt offerings, and they should worship the Lord.* Num.28.9. Ezek.46.1.2.3.

But it is more plainely set downe in the new Testament, that it was the ordinary custome of the ministers, and people to meete together, and ioyne in the word, sacrament and prayer. For in the 20. chapter of the Acts, it is reported by Saint *Luke*, that *the Church of God at Troas, vpon the first day of the weeke*, (which is the Lords day) *came together to breake bread*, (that is, to receiue the sacrament, hee noting for breuitie sake, vnder one kind the whole action) and hee taketh that rather then any other, to shew vs that this was one of the vsuall partes of Gods seruice in the primitiue church, *to receiue the sacrament euery Lords day*, as well as to serue him in any thing else: *and Paul* being there, then *preached*, where he alledging no other cause of both these, then that it was *the first day of the weeke*, (which was then appointed to bee sanctified) doth teach vs, that these are the meanes Act.20.7.

There ought to be the preaching of the word vpon this day in all places.

meanes to ſanctifie it by, and that they are proper vnto the day.

Now though prayer bee not here named, yet wee are to preſume that neither the word nor ſacraments were miniſtred without it; ſeeing the fruite of both dependeth vpon the bleſſing of God, which is obtained by prayer, and ſeeing that in other places they are ioyned together. And that the miniſtrie of the word is ſo vnſeparably ioyned to the Sabbath, and hath alwaies bin, further appeareth by that which is moſt plainely and in many words ſet downe in the 13. chapter of the ſame ſtorie: where it is thus written, *When Paul and Barnabas departed from Perga, they came to Antiochia, a citie of Piſidia, and went into the Synagogue on the Sabbath day, and ſate downe.* 15. *And after the lecture of the Law and Prophets, the Rulers of the ſynagogue ſent vnto them, ſaying: Ye men and brethren, if ye haue any worde of exhortation for the people, ſay on.* 16. *Then Paul ſtood vp, and beckened with the hand, and ſaid, Men of Iſrael, &c.* as followeth in that chapter, to the 42. verſe, where againe it is written, that *when they were come out of the Synagogue of the Iewes, the Gentiles beſought that they would preach theſe wordes to them the next Sabbath day.* 44. *And the next Sabbath day came almoſt the whole citie, to heare the word of God:* which words doe ſufficiently ſhew, that it hath alwaies been diligently obſerued of the Church to ſanctifie the Sabbath day in the publike reading and preaching of the word, as in the moſt ſingular part of Gods ſeruice: For *Paul* came and *found the Church alreadie met together vpon the Sabbath, and reading the Law and the Prophets, and then was deſired to preach:* and afterwards being deſired to preach againe, they *came and heard him vpon the Sabbath.* And Maſter *Beza* ſaith, *In Synagogis; In the Synagogues of the Iewes, (after the paterne of which it is euident that the meetings of the Chriſtian Churches haue been appointed) there was the reading of the Scripture, and after that the Rulers of the Synagogue gaue leaue to them to ſpeake vnto the people, which ſeemed to haue any skill and learning that way.* So that where there were men of abi-

Acts 13. 14.

Beza in hunc locum.

litie

litie the Rulers and gouernours of the Church did take order, that in all places euery Sabbath day *Moses* was preached vnto the people; & as the word was taught, so the people did heare it attentiuely. As appeareth by their practise after their returne from the captiuitie, at what time, *All the people assembled themselues together, and they spake vnto Ezra the Scribe, that he would bring the booke of the law of Moses, which the Lord had commanded to Israel. And Ezra the Priest brought the law before the congregation of men and women, and of all that could heare and vnderstand it, in the first day of the seuenth moneth* (which was a Sabbath day:) *And he read there (from the morning till the midday) before men and women, and them that vnderstood it, and the eares of all the people hearkened vnto the booke of the law. And Ezra the Scribe stood vpon a pulpit of wood, which he had made for the preaching; and he opened the booke before all the people, for he was aboue all the people, and when he opened, all the people stood vp. And he read in the booke of the law of God distinctly, and gaue the sense, and caused them to vnderstand the reading.* And thus we see that the word of God was preached vpon the Sabbath, and that the people were present at it, and did attentiuely marke it: for there were men and women, and they stood vp, and their eares hearkened, and they vnderstood the sense of it. And hereunto it seemeth *Salomon* had respect in that exhortation of his, that he made vnto the people in the booke of the Preacher: *Take heed to thy foote, when thou entrest into the house of God, and be more neere to heare, than to giue the sacrifice of fooles, for they know not that they doe euill:* where he exhorteth them to come to the hearing of the word with a good affection. And that this diligence in preaching and hearing of the word of God vpon the Sabbath daies was not proper vnto some one time, but vsuall and ordinarie, especially when men were faithfull & conscionable, it appeareth in the 15. chapter of the Acts, which we haue heard alreadie, *That Moses hath of old time, in euery citie them that preach him, seeing hee is read euery Sabbath day in the Synagogues.* Besides that which is written of *Paul* in the 17. chapter,

Nehem. 8. 1.

Eccles. 4. 17.

Acts 15. 21.

Chap.17.1.2.3. chapter, that *he comming to Thessalonica, where was a Synagogue of the Iewes, as his manner was, went in vnto them, and three sabbath daies disputed with them by the scriptures, opening and alleaging that Christ must haue suffered, and risen againe from the dead, and that this is Iesus Christ, whom* (said he) *I preach vnto you.*

But it were an endlesse labour (though profitable) in order to reckon vp all the seuerall places, which shew that these are the holy workes of the Sabbath, which the Lord requireth all men to bee occupied in, if they will sanctifie the day according to his commandement, and as the practise of the Church giueth vs example. And vpon these considerations, it seemeth it was enacted in a Councel held in Germanie, vnder *Charles* the great, for the maintaining of the publike preaching euery Lords day, that *Si fortè Episcopus, If the Bishop be not at home, or be sick, or vpō any other vrgent cause be not able himselfe: Nunquam tamen desit diebus Dominicis, qui verbum Dei pradicet: Yet let it be so prouided that there neuer want one to preach the word of God vnto the people on the Lords daies.*

Concil. Mogūt. cap.25.

Phil. Melanct. in precept.3. Master *Melancthon* reckoning vp many parts of sanctifying the Sabbath, saith, *Piè fungi ministerio*, where hee makes this not onely one, but the principall thing, for a man well to discharge his ministerie: in which answere he includeth the preaching of the word, because a little before he saith, *that the Prophets when they lament the desolation of* the Sabbath, they complaine, *Abolitum esse ministerium docendi, That the ministerie of teaching was abolished*, and that the Priests lips did not keep knowledge: But (as themselues say) they were dumme dogs, and delighted in sleeping. And Master *Zanchius* intreating particularly of the works commanded in the Sabbath, saith, *Quorū primū ac principale est: Of all of them this is the chiefe and principall, the publike ministerie of the word; that one appointed thereunto, should reade the holy Scriptures, and interpret them, and apply them to the people that are present: by instructing them, rebuking them, exhorting and cōforting thē: And that the rest holding their peace*

Esai.56.10.

Zanch.in 4. precept.

and

and being silent, should diligently heare, and suffer themselues to be taught, admonished, and rebuked, and by faith imbrace the comforts of the Gospell. And for this cause (saith he) *among the Iewes by the law of God there were erected Synagogues in euery citie, that there vpon euery Sabbath day the Scriptures might be read, & expounded, and the people might be taught the word of God: of both which we haue a most pregnant testimony from the mouth of the Apostle S. Iames, Act.* 15.21. So that in ỹ obseruation of the Sabbath this hath alwaies bin a principall thing, for the Minister diligently to preach, and the people carefully to heare. And M. *Bucer* in this argumẽt, writing of the practise of that Church wherein himself liued, saith, *Dominicis diebus in singulis Parochijs, ad minimum duæ, si non tres habentur conciones: Vpon the Lords daies in euery parish, there are two sermons at the least, if not three.* And so saith D. *Chemnitius* of the Churches vnder the Duke of *Brunswich*, and namely, of that wherein himselfe liued. Which also as it may bee truly said of a great number of Churches in England, for the space of these many yeeres, vnder the most happie raigne of her Maiestie, our late Soueraigne of most blessed memorie, to the great glorie of God, her singular renowne, and the saluation of many soules: so in that respect, we are to bow our knees vnto God day and night for the preseruation of the life and honour of our liege Lord and dread Soueraigne King *Iames*, whom God in much mercie hath set ouer vs, that it may be so by his meanes for euer: as also that in those places, where it is yet wanting, it might bee brought in, in Gods most blessed time (as wee haue great cause to hope that it shall be) if our vnthankfulnes doe not hinder vs, euen as that zealous and good King *Iehosaphat*, could not doe all things in his time, that hee would for the reformation of the Church, *because the people then had not prepared their hearts to serue the God of their fathers.* Especially seeing that there are so many good Constitutions and Canons ecclesiasticall made in a Synode by the Reuerend fathers the Bishop & Clergy of the Prouince of Canterbury, euen in the first yere of his Maiesties raigne:

Bucer in Mat. 12. 11.

Chemnit. exam. cap. de dieb. fest.

2. *Chron.* 20. 33

for the establishing of the preaching of the word in all places: the due execution whereof we pray God may not bee
Canon 41. wanting. As that *the licences for pluralitie of Benefices are limited, and Residencie injoyned: and that they haue vnder them in the Benefice, where they doe not reside, a Preacher lawfully allowed, and that is able sufficiently to teach and instruct the*
Canon 42. *people. And that the Deanes and gouernours of Cathedrall or Collegiate Churches, when they are there resident, that they continue in preaching the word of God: and that the Petie Canons be vrged to the studie of the holy Scriptures. And that the said*
Canon 43. *Deanes shall preach not onely in their Cathedrall Churches, but in other of the same Diocesse, where they are resident, especially from whence they haue their yeerely rents: and if they be sicke, or any waies hindred, they must substitute Preachers to supplie their turnes: wherein if they offend, they shall be punished by the Bishop according to the qualitie of the offence. And that Pre-*
Canon 44. *bendaries must not bee absent ordinarily from their Benefices with cure, aboue one moneth in the yeere. And that all beneficed*
Canon 45. *Preachers, residing on their Benefices, and hauing no lawfull impediment, must in their own Cure, or in some other Church neere adioyning, preach one Sermon at the least euery Sonday in the*
Canon 46. *yeere. And that beneficed men not allowed to be Preachers, shall procure Sermons to be preached in their Cures once in euery moneth at the least. And that euery beneficed man licenced*
Canon 47. *to be absent, shall cause his Cure to be supplied by a sufficient licenced Preacher: and hee that hath two Benefices shall maintaine a Preacher licenced, in the Benefice, where he doth not reside, except he preach at both of them vsually.* All which Canons doe at the first view make an open shew, that it was the purpose and intendment of these Reuerend fathers greatly to aduance the preaching of the Gospell; and I am sure that all of them, if they be diligently put in practise, will cause more preaching through this land than hath been; that so the Sabbath may be a great deale better sanctified, than it hath bin in many places and in many yeres. And as wee by the law of charitie are to presume of them, that they meane, as they say, so we are to pray vnto God for them,

them, that he would so assist them with his holie Spirit, that they may doe so indeede: that by their meanes it may come to passe, that the word of God may be purely and sincerely preached in all places at the last: and that euery Congregation may haue a faithfull Pastor set ouer them, who may wisely goe in and out before them. *Num.27.17.*

But to returne to that, from which I haue digressed a little. To be short, let vs looke vnto that which is in the 18. chapter of the Acts, *That Paul abiding at Corinth, disputed in the Synagogue euery Sabbath day, and exhorted the Iewes, and the Grecians.* Here the holy Ghost witnesseth of him, that hee did *openly teach the scriptures euery Sabbath day*, and in the forenamed place, that is in the chapter going immediatly before this, that *it was his manner so to doe*: then it must needs bee the custome of the Church to come to the publike ministerie of the word vpon those daies, and it must be a common manner with them: which is spoken to this end, that we might not be of that brutish mind that some are of, that know no other thing to doe vpon the Sabbath but to rest, and take their ease; and therefore lie many times at home sleeping most prophanely, and so their oxe and their asse in ceasing from their work, keepe as good a Sabbath as they: neither to be so ignorant as others are, who content themselues with their owne priuate readings at home, or with the bare reading of the word in the Church, neglecting the preaching of it; not labouring to procure it to themselues, nor repairing to those places in the meane season where it is, though it be the chiefest part of Gods seruice, and therefore the most especiall meanes whereby the Sabbath is sanctified, and without the which al other things in the seruice of God, are lesse accepted of God, and more vnprofitable to our owne selues. *Chap.18.4.* *Acts 17.2.* All men ought to resort to those places where the word is preached.

Therefore how many places of scripture haue wee seene before, commanding vs so straightly, *to sanctifie the Sabbath*, so many are there binding *all men of what estate and condition soeuer, to listen after the preaching of the word, and to be at it euery Sabbath*, if they haue any care to discharge them-

themselues of that obedience vnto God, which hee so straightly requireth at their hands. As wee may see in the Scriptures, how they that feared God, liuing in the corrupt times of the Church, and so not hauing their ordinarie Teachers, haue vpon the Sabbath day frequented those places, though farre off, where, by the doctrine of the word, they might sanctifie the day in some good acceptable manner.

2. King. 4. 23. In which consideration, *the Shunamite* (as it is recorded in the 2. booke of the Kings) *when his wife told him that she was going to the Prophet*, but concealed the cause from him, (which was for the restoring of her sonne to life, which she had obtained by his meanes before) he demandeth of her, *why she should go that day, seeing that it was neither new Moone, nor the Sabbath day:* as though hee had said, If it had been any of these daies, which the Lord had commanded to bee kept holy, then no marueile if she hastened thitherward so fast: For so it ought to bee, and so it appeareth she vsed to doe, that by *hearing of his doctrine*, she might *keepe holie the day*, and so thereby be furthered in all other holy duties.

Iustine Martyr Apolog. 2. In this respect I would to God we might say of our time, as *Iustine Martyr* doth of his: *Die, qui solis dicitur, omnes qui in oppidis vel agris morantur in vnum locum conueniunt: Vpon the day that is called Sonday, all that dwell in the townes or villages doe meete in one place: and for the space of an houre the Canonicall scriptures of the Prophets and Apostles are read.* It is a Canon in the prouinciall Councell of Matisgon, *That if any man haue a Church neere them, they should goe together, and there vpon the Lords day to be occupied in prayer, &c.* Where their meaning was not to dispense with them that were further off, but to inioyne all to goe to their next Churches. And in another Councell, this is the maine reason why they should giue ouer all worldly affaires: *Quo facilius ad ecclesiam venientes: That they might the more easily come to the Church and pray, &c.*

Concil. Arelat. 3. cap. 17.

And vnto this doth that learned father and Bishop *Augustine* exhort his auditors, in a sermon which I haue often alleaged,

alleaged, which is worthie of all men for this purpose to be read ouer: *Let no man separate himselfe from diuine seruice: Neque otiosus quis domi remaneat: neither let any man tarrie idle at home, when others are gone to the Church.* Which also as it was very Christianly prouided for vnder her late most excellent Maiestie, of famous memorie, both by statute, and also by her Iniunctions, *that all should resort vnto their parishes vpon all Sundaies, and there to continue the whole time of godly seruice, vnder the paine of some penaltie:* So it had been happie for this land, if in all places it had been executed, but with halfe that care, that it was first meant. For in a statute made in the beginning of her raigne, intituled, An Act for the vniformitie of Common Prayer, and prefixed vnto the booke of Common Prayer, it is enacted, *that all and euery person and persons inhabiting within this Realme, or any other her Maiesties dominions, shall diligently and faithfully, hauing no lawful or reasonable excuse to be absent, indeuour themselues to resort to their Parish Church or Chappell accustomed, or vpon reasonable let thereof, to some vsuall place, where common prayer, and such seruice of God shall be vsed in such time of let vpon euery Sunday: and then and there to abide orderly and soberly, during the time of Common Prayer, Preachings, or other seruice of God, there to be vsed and ministred, vpon paine of punishment by the Censures of the Church: and also vpon paine, that euery person so offending, shall forfeit for euery such offence twelue pence, to be leuied by the Churchwardens of the parish, where such offence shall bee done, to the vse of the poore of the same Parish, of the goods, lands, and tenements of such offenders, by way of distresses.* And for the due execution of this statute, The Parliament did then *require and charge al Archbishops, and Bishops, and their Ordinaries, that they should endeuour themselues to the vttermost of their knowledges, that the true execution therof might be had thorough their Dioceese and charges, as they would answere before God, for such euils and plagues, wherewith almightie God may iustly punish his people, for neglecting so good and holesome a law. And also it was enacted by the authoritie aforesaid, that all and euery Iusticer of*

Aug. de temp. serm. 251.

2 Iniunct. articl. 46.

Anno 1. Reg. Elizabeth.

Oyer and Determiner, or Iustices of Assise, should haue full power and authoritie in euery of their open and generall Sessions, to inquire, heare, and determine the offences that should bee committed contrary to this present Act within the limits of the Commission to them directed: and to make processe for the execution of the same, as they may doe against any person being indicted before them of trespasse, or lawfully conuicted thereof. Thus farre the words of the statute, which is still in force: which if it had been in all Courts both Ciuill and Ecclesiasticall executed by the space of these fiftie yeeres almost compleate, much good might haue bin done to the Church of God, great glorie brought to his holie name: and many sinnes preuented, and Gods iudgements for the same. But I may complaine of it, with Master *Caluin*, rather than amend it, *That whereas, if we were so feruent in the loue of God, as wee should, all would morning and euening, assemble themselues together, to the end they might bee edified more and more in the seruice of God: we see that with much adoe, men will assemble themselues on the Sunday, and that many are to bee holden to this order, by force and violence.* And a little after: *It sufficeth not, that euery one withdraw himselfe to his owne house, either to reade the holy Scriptures, or to pray vnto God, but it behoueth that we come into the companie of the faithfull, and there declare the concord and agreement wee haue with the whole bodie of the Church, and celebrate in such wise this order, as the Lord hath commanded.* But our hope and comfort is, that the Lord hath so inflamed the princely heart of his excellent Maiestie (who now sitteth in the throne of the kingdome) with the zeale of his glorie, & the loue of his church, that hee will not onely reuiue all the ancient lawes before established for the sanctifying of the Sabbath, as he hath alreadie done, but adde so many new vnto them, as may bee thought necessarie; both that all the meanes of Gods pure worship may be euery where established, that none may haue iust cause to absent themselues, and also that all men may be compelled to come vnto the same; and so as in the daies of *Asa* King of *Iudah an vniuersall couenant may be*

Caluin vpon Deut. 5. Ser. 34.

And not carelesly tarrie at home as many doe.

2. Chron. 15. 12. 13.

made

made with all sorts, to seeke the Lord God of our fathers, with all their heart, and with all their soule: and whosoeuer will not seeke the Lord God of Israel, that he should be slaine, whether hee were small or great, man or woman: and the same accordingly with iustice put in execution.

So then as we haue seene heretofore, that it is lawfull vpon these occasions, to trauaile vpon the day of rest; now we learne that it is necessarie; not only tolerated, but inioyned vnto vs, because it is the day that must bee sanctified, and therefore *all labours commanded, whereby wee may hallow it in the best manner.* Therefore let vs in all conscience and care to serue God, cast away such vaine pretences (as that the weather is too hot, or too cold; the waies are too foule, the iourney too long, and a thousand more) which might hinder vs at any time from comming to the preaching of the word, and common prayer, in which consisteth the head and the foote of keeping holie the Sabbath day. For these are so necessarie, and haue been so continually practised of the Church, and by succession as it were from hand to hand deliuered to the posteritie, that wee should too much degenerat from them, if we should debarre our selues from these holy things.

The Apostle writing to the Corinthians, where hee had before *taught euery Sabbath day*, and so by his example and doctrine, shewed them the right manner of keeping holie the day; when afterwards some great abuses were crept into the Church, he (I say) writing vnto them, correcteth the faults that were in *their solemne assemblies vpon the Lords day*, as appeareth most plainly in the processe of the whole chapter, but more especially, when he so many times at the least thrice together, repeateth *their generall comming together*, saying, *Now in this that I declare, I praise you not, that yee come together not with profit, but with hurt: for when yee come together in the Church, I heare that there are dissentions among you: when ye come together therefore into one place, this is not to eate the Lords Supper, &c.* Seeing then hee findeth fault with the corruptions in prayer, prophecying or preaching,

Acts 18.4.

1 *Cor.* 11. 17. 18. 20.

ching, and the Sacrament; it is most euident, and must needs be granted, that these were the holy exercises vpon that day vsually in their common meetings, *whereby the day was made holy vnto the Lord*, and most glorious to them. If then it bee so (as it cannot bee denied, vnlesse we will denie the cleere light of the Sunne at midday) that *the chiefest point of hallowing the Sabbath day, consisteth in comming to Gods house*, where he offereth vnto vs the speciall parts of his seruice to be occupied in, and no where so much as there; then it must needes be subscribed vnto, that in *Poperie*, and all false religion, there is nothing else but a meere *prophaning of the day*, by abominable idolatrie and superstition: and how many daies wee were vnder that intolerable bondage, so long we were set free from Gods seruice, and so long liued we in a continuall breach of this Commandement. And not onely so, but whersoeuer the preaching of the word is not, or where men haue it, and come not to it, there can they not sanctifie the day in that manner that they should; because they want the principall part of Gods seruice, and that which should direct them in all the rest, and make them most profitable vnto them.

Where the word is not preached, or men come not to it: this day cannot be hallowed as it ought.

Which if it bee so, (as wee cannot with the least shew of reason denie it) then what cause haue wee to bee sorrie for our selues and others? which haue so many times broken this law by wilfull absenting our selues from the Church without any iust cause; or by not seeking to the Prophets to teach vs, when we had not them at home; and which do so continually see our brethren in many places, for want of teaching, willingly to breake this law; and which must needs foresee, ours and their posteritie to fall into the same sinne, nay to continue and die in it, vnlesse by establishing a preaching Ministerie euery where, (*which all are commanded publikely to pray for* in these words, *Giue grace (O heauenly Father) to all Bishops, Pastors, and Curates, that they may both by their life and doctrine, set foorth thy true and liuely word*) the disease bee now cured, and so to bee preuented in time to come.

In our English Letanie.

And

And if this bee the estate of the poore people, that haue not the preaching of the word among them, that by breaking the Sabbath continually they must needes prouoke the most patient Lords wrath at the last, and endanger their owne soules health: what can be said or thought sufficiently, and answerably vnto the sinne of them, who being called *the ministers of God*, as they that should be the chiefe in his seruice, and goe before others in it, by preaching vnto them, are able and willing to do nothing lesse in the world, than that? For partly they are ignorant, and cannot doe it; partly they are giuen to ease, and will not doe it; and partly they haue so many charges to look vnto, that they know not where to begin to doe it. And so doe not onely vnhallow euery Sabbath day that they liue, and doe bestow no day in the weeke so ill as that, (which they should bestow best of all) because they neglect that, which God requireth most of all at their hands: but also are the onely chiefe causes euery where of vnhallowing the Sabbath, and do compell the people to breake it, whether they will or no: which sinne is yet so much the greater in them, because it is not accounted of, and so there is no care to amend it. But let them be assured, that all the charges giuen concerning the sanctifying of the Sabbath in the scripture must bee double charged vpon them, for themselues, and for their people; and looke how earnestly this is by the Lord commanded, so seuerely will it one day be required at their hands; when they shall haue no bodie to speake for them, nay they shall pleade against themselues, and better were it for them a thousand times, to begge in the meane season, than to eate vp, and to liue vpon (as it were) their owne sinnes, and the sinnes of their people; and to carrie about with them their owne baine, not by slipping into, of humaine frailtie, but stubbornely falling into, and more wilfully lying in so manifest a breach of so great a commandement, and that in the highest point of it.

The Ministers that cannot, or will not preach, are speciall causes of vnhallowing this day.

Hos. 4. 8.

Therefore to day if we will heare Gods voyce, let vs not harden our hearts against it; but, *let vs receiue the truth in loue*, *Psal* 95. 7. 8. 2. *Thes.* 2. 10. 11

lest

lest hee giue vs vp to strong illusions, effectually to be deceiued, and to beleeue a lie; and let vs confesse as the truth is, that the Lord would haue *euery Sabbath to bee sanctified, by the Minister and the people*; and that in the Church hee ought to preach the word, and they to heare it euery Sabbath day. And though wee bee not so grossely blinded to imagine that it is not necessarie one whit vpon that day, as some do: we must not also be deceiued to thinke, that now and then is sufficient, once a moneth, or twice a quarter; and so sometime both Minister and people should bee exempted from it, as though they could sanctifie the day after some other manner, and without it.

And though I haue iustly stood vpon the preaching of the word especially, because it is the greatest parte of Gods seruice, and yet that which is most neglected: my meaning is not to exclude the other, as though they appertained not vnto vs: for it wholly and euery part of it doth concerne vs, and is to be practised vpon this day. Therefore *we must also come to the reading of the worde, and common prayer, and receiue the Sacrament* so oft as it is administred, yea though wee receiued it the Lords day immediatlie before, and be *present at the Baptisme* of others. For we haue in the forenamed places, seene all these practised together, and seeing they bee parts of Gods publike worship, wee must leaue no holy worke of his vndone, whereby the day might be sanctified vnto him. So we must be present at the whole action, *and continue at the diuine seruice, from the beginning to the ending* (as it is prouided by the lawe of the realme, which is grounded vpon Gods worde,) neither foreslowing to come at the beginning, nor hastening to depart at the ending; which is so much the more diligently to bee taken heede of on euery side, because herein many doe offende carelesselie, and yet the danger of it is very great. Some vnder the pretence of comming to the Sermon, tarry at home a great part of the seruice; and so neither are they at the confession of sinnes with Gods people, nor are made partakers of the prayers of the Church for the forgiuenes of their sins, neither

We must be present also at the reading of the word, common prayer, and administration of the Sacraments from the beginning to the end.

neither doe euer heare much of the scripture read: other vnder the colour of being at all these, departe away before the blessing is pronounced vpon them, and so many times lose the fruite of all (as *Iudas* did) or else tarry not the ministring of the Sacrament, as though it were a thing impertinent vnto them. And not content ourselues with some peece of them.

Therfore it is in expresse words set down by the Prophet *Ezekiel* cap. 46. (where he speaketh of Gods worship vpon the Sabbath daye) that *the prince shall be in the temple in the middest of the people, he shall goe in, when they goe in, and when they goe forth, they shall goe foorth together*: Which *Lyra* thus expoundeth, *that they should all come in, and goe out at the same time; because that the comming in, and going out of the King did not hinder the people neither in the one, nor the other, because they went and came two sundry waies.* Where we see he requireth that *all should be present from the beginning to the ending, euen the very chiefest in euery* congregation, as well as the meanest; and no priuiledge is to be giuen to any one more then to another, for comming vnto, abiding at, and departing from the seruice of God; which concerneth them all alike in the whole, and in euery part of it: than the which nothing can be spoken more truly, nor more plainelie; which the Prophet *Dauid*, as he knew very well, so hee laboured to perswade the people of it, when in the Psal. 84. *Hee accounteth the dore keepers of Gods house blessed*, who were first and last in the temple, and so partakers of the whole worship, when he saith, *I had rather be a dore keeper in the house of my God, then to dwell in the Tabernacles of wickednes.* Wherefore whensoeuer we do voluntarilie bereaue our selues of any part of the publike Ministerie, wee cannot sanctifie the day so in euery portion of Gods worke, as hee would haue vs to doe. *Ezek.* 46. 10. *Lyra in hunc locum.* Psal. 84. 10.

Hereunto it seemeth they had respect in that councell, wherein they say, *Si quis, whosoeuer hee bee, let him goe to the Church vpon the Lords day.* And they bring their reason; *it is iust, that we all celebrate this day, vnanimiter, with one consent, or all together, in which we are made that, which wee were* Concil. Matisc. 2. cap. 1.

not

not before, for we were the seruants of sinne; but by it, wee are made the children of righteousnes. S. *Augustine* complaineth in his time of this abuse in one kinde. *Adhuc quoque, quod valde dolendum est, conqueri vobiscum volo: I will further complaine vnto you of one thing, for which there is great cause to bee grieued, that there are some, especially the great mightie men of this world, who when they come to the Church, haue no deuotion to praise God, but compell the Minister to curtall the seruice, and to say it according to their pleasure, and will not permit him to follow the order of the Church, for their bellies sake, and coueteousnes, as though but one little parte of the day were appointed for Gods seruice, and all the rest of the day together with the night, were ordained for their pleasures.*

Aug. de temp. serm. 251.

As too many of our time do.

See how truelie he setteth out, as it were in their colours, the manner of a great many in our time. So that how many times soeuer, wee haue made vnnecessarie delayes, and haue beene afraide as it were, lest wee should come too soone, (though in all worldly matters wee suspect that wee should come too late: and we are loath to lose the least part of that, which might make for our profit) we haue hindered our selues from doing some parte of Gods seruice, which the rest of our brethren haue beene occupied in, and so haue not done vnto him all that same seruice, which he required of vs vpon that daye, which must bee dedicated vnto him alone.

And lest that we might imagine that the Lord doth not so strictly require this seruice at our hands, (besides that wee must remember, that it hath been proued vnto vs out of the word, and declared how the practise of the Church in all times hath yeelded vnto it) if wee doe further consider the reasons, why the Lord would be thus openly, and together of all his seruants worshipped, wee shall easilie perceiue, that they stand still in force, and binde vs as much as euer any before: so that we cannot iustly say, it is true indeede, it was thus once, but now it is not so necessary, we haue more libertie then others, and so discharge our selues of our obedience to God, at least wise of some part of it. For first of all

God would haue vs to serue him publikely in the Church.

the

the Lorde would haue such solemne assemblies of his people in one place, worshipping him together in those principal partes of his seruice, which otherwise cannot be done; and hath not left it to euery mans discretion, alone in some corner to serue him, when it pleaseth himselfe, (though hee require that of euery one also, euen *that entring into his chamber, he should shut the dore, and there pray vnto him in secret, which will reward him openly,*) but would haue all resorte to the common meetings, and there iointlie to agree in his seruice, *praysing him in the assemblies, and declaring his name vnto our brethren in the middest of the congregation*; that therby his Church might bee knowne and discerned in this world from the Synagogues of the idolaters, and conuenticles of the Schismatickes; that so it being, *as a citie set vpon an hill which cannot be hid, and the mountaine of the house of the Lord, being prepared in the top of the mountaines, and exalted aboue the hils, all nations might flow vnto it,* and that they descrying it a farre off might repaire vnto it, *as the Eagles do resort thither, where the dead carcasse is:* And so not only the godly might incourage one another, saying; *Come, and let vs goe vp to the mountaine of the Lord, to the house of the God of Iacob, and hee will teach vs his waies, and wee will walke in his paths: For the law shall goe foorth of Sion, and the word of the Lord from Ierusalem:* but also that all the wicked which should by apostasie forsake it, & reuolt from it, or through contempt not ioyne themselues vnto it, (as too many haue, and doe still in our time) might iustly bee condemned, and left without all excuse, when it should be so visible, and as it were palpable vnto them.

Matth. 6. 6

Psal. 170. 31. 32.

Psal. 22. 22.

Matth. 15. 14.

Esay 2. 2.

Luk. 17. 37.

Esay 2. 3.

And therefore, as Master *Gualter* saith, *They that vse the Sabbath day rightly, Sacros cœtus adeunt, goe to the publike assemblies to heare the word of God and pray:* and the same man in another place; *It is euident that it was the ancient custome of the people of God, to frequent the holy meetings, for which cause wee doe reade, that holy daies and holy places in time past were ordained of God.* Whereupon hee inferreth in the same place, that their peruersnes is to be detested, who doe prophanely;

Gualt. in Mar. 3. Homil. 23.

Idem in Act. 17. Homil. 108.

phanely scoffe at the publike meetings *of Christians, wherein they manifestly bewray that they are not touched with any desire of holesome doctrine, or true religion.* For there the Lord doth offer vnto his Church those most notable and singular meanes of their saluation, which as they cannot want, so they can finde no where but there; for there is the preaching of the word, *which is Gods owne arme, and power to saue all them that beleeue,* in so much that without the ministerie and preaching of those, that haue the publike authoritie and callings of the Church, most ordinarily men are not saued, as the Apostle saith: *How can they beleeue without a Preacher? and how can they preach vnlesse they be sent?* For indeed this is the *incorruptible seede whereby wee are borne againe,* without which wee cannot enter into the kingdome of heauen: and this is that *syncere milke, whereby as new borne babes wee are nourished, and grow vp vnto eternall life*; euen that word, *that is preached*; in so much that wee *cannot vnderstand what is read,* (vnderstand I meane to saluation) *except we haue a guide to preach vnto vs, who may giue the sense, and cause vs to vnderstand the reading.* For our Lord Iesus Christ, *when hee ascended vp on hie, and led captiuitie captiue, gaue rich and plentifull gifts vnto men, Pastors, and Teachers, for the gathering together of the Saints, for the worke of the Ministerie, and for the building vp of the bodie of Christ, till we all meete together in the vnitie of faith and knowledge of the sonne of God vnto a perfect man, and vnto the full measure of the age of Christ; that we from henceforth might be no more children, wauering and carried about with euery winde of doctrine, by the deceit of men, and with craftines, whereby they lay in waite to deceiue; but might follow the truth in loue, and in all things grow vp vnto him, which is the head,* that is Christ, *by whom all the bodie being coupled, and knit together by euery ioynt, for the furniture thereof, (according to the effectuall power, which is in the measure of euery part) receiueth increase of the bodie, vnto the building vp of it selfe in loue.*

A commendation of the preaching of the worde which there is to be had.

Rom. 1.16.

Rom. 10.14.

1. Pet. 1.23. & Chap. 2.2.

Act. 8.31.

Nehem 8.8.

Ephes. 4.8. vnto 17.

Seeing then there are so many excellent and glorious things spoken of the preaching of the word, by the spirit of wisedome

wisedome and truth it selfe, the like whereof cannot bee verified of any thing else vnder heauen; namely, that it should bee the principall, and most ordinarie meanes to begin, to continue, to increase, and make perfect in vs faith, and all other graces of God, which accompanie saluation: and this can no where be had, but at the hands of the Ministers, *whose lips must preserue knowledge, and the people must seeke the law at their mouth, for they are the messengers of the Lord of hosts.* Therefore it is as needfull for vs now still to come to the place of common preaching, as it hath bin for any people heretofore; and to serue the Lord with this part of his worship, which hee hath appointed for our most especiall good: besides that in so doing, wee shall draw on our brethren by our example, and (as it were giue light vnto them to see) where *the mountaine of the house of the Lord* doth stand; and shall rise vp in iudgement against them, who willingly shut their eyes against so cleere a light, that they might not bee saued. There is the publike reading of the Scriptures by the Minister of God: which as it is a singular ordinance of his, so it hath a promise of great blessing annexed vnto it. And as all other parts of Gods worship done in the congregation, where many are met together in the name of Christ, are vnder a greater hope of blessing, than when they are done priuately; so is this one, of the publike reading of the word of God. So that in commending of preaching, my purpose is not to diminish one whit of the credit of publike reading, but to giue it the whole praise that is due vnto it, and I wish that it were a great deale more vsed, and frequented, than it is. Saint *Iames* the Apostle saith, *That the bookes of Moses were publikely read in the Synagogues of the Iewes euery Sabbath day, not onely in his time, but of old.* Vnto which were adioyned the bookes of the holy Prophets, and were read with them euery Sabbath day also: as may appeare by the practise of the Church of Antioch, *whither Paul comming, and his companie, entred into the Synagogue vpon the Sabbath day, and sate downe. And after the lecture or reading of the Law and Prophets, the rulers of*

Malac. 2. 7.

There is the publike reading of the Scriptures.

Act. 15. 21.

Chap. 13. 14.

the:

the Synagogue sent vnto them, saying, Ye men and brethren, if ye haue any word of exhortation for the people, say on. So that this was ordinarie, to haue the Scriptures, euen the Law and the Prophets, and so much as was then written, to bee openly, plainly, and distinctly read vnto the people. And though there was preaching, yet that did not exclude or shut out reading; for when the ordinarie lecture of the Law and Prophets was ended, then they were desired to preach. And Master *Beza* vpon this place saith; *In the Synagogue (after the paterne of which it is euident, that the assemblies of the Christian Churches were appointed) primùm tradebatur sacrorum librorum lectio: first there was the reading of the holie Scriptures, and after that there was leaue giuen to speake by the rulers of the Synagogue vnto them, which seemed to haue learning or skill that way.* And so is it with vs, and so ought it to be euery where. And concerning the antiquitie of this practise, some think it to bee as ancient as the Scripture it selfe, for so soone as it was written, so soone was it commended to the Church to bee publikly read: which wee may easily beleeue, seeing as the Apostle saith, *Whatsoeuer things were written afore time, were written for our learning, that wee through patience and comfort of the Scriptures might haue hope.* Where he saith not of any particular part of the word, as S. *Iohn* the Euangelist doth of his Gospell, saying, *These things are written, that ye might beleeue, that Iesus is that Christ the son of God, and that in beleeuing ye might haue life through his name:* but of the whole Scripture from the beginning of it, in that he saith, as we haue alreadie heard, *Whatsoeuer things were written afore time*, euen from the beginning of the world. And therefore that title that it pleased the Spirit of God to giue vnto one particular Psalme aboue all the rest; as that it should be called, *A Psalme or song for the Sabbath day*, because it was appointed to be read or sung euery Sabbath day in their publike assemblies: the same inscription may truly be prefixed vnto the whole Bible generally, because the old and new Testament was written principally, that they might be openly read in order euery Sabbath day.

Beza in hunc locum.

Rom. 15. 4.

Ioh. 20. 31.

Psal. 92.

day. And this is that which the learned Doctor *Tremellius* obserueth in his Syrian Paraphrase out of the writings of the ancient Iewes: saith he, *Morem recitandi legem: The manner of reading the law in the Synagogues of the Iewes vpon the Sabbath daies, was brought in by Moses himself, as the Rabbins doe teach: and afterwards when they returned from the captiuitie of Babylon, it was brought into vse againe, and greatly inlarged by Esra the Priest, by ioyning the reading of the Prophets vnto the bookes of Moses. And they diuide the law* (that is all the fiue bookes of *Moses*) *into so many sections or parts, as there are Sabbath daies in the yeere.* Of which the first section endeth at the 8. verse of the sixt chapter of Genesis: and so of the rest, as appeareth in the Hebrue text: *And by this meanes it came to passe, that the whole law was once read ouer publikely euery yeere: and was ended at the feast of Tabernacles, and then the next Sabbath day they began at the beginning of it againe. And out of the Prophets certaine chapters were selected and appointed, correspondent vnto the readings of the law, both in number, and in consent of doctrine as neere as might be, which were read with them. And when the reading of the Law and Prophets was ended, they did rise vp, hauing leaue first granted vnto them by the rulers of the Synagogue, who did purpose out of the Scripture to speake vnto the people.* Thus by his iudgement wee see how ancient this order of publike reading of the Scriptures on the Sabbath day, is, euen as ancient as *Moses* is, that is, as the Scriptures themselues are. For he first by the spirit of God began that order, and when it was by the captiuitie of Babylon interrupted, *Ezra* by the same spirit did restore it, as he did many things else. So that this is one part of Gods diuine seruice, not to bee neglected there, where the most preaching is; and all sorts ought to attend diligently vpon it. By this that the whole old Testament was publikely read ouer once euery yeere vpon the Sabbath daies, it appeareth that very much was read at one time. As the first daies reading contained the fiue first chapters of Genesis, and halfe the sixth; besides the chapters of the Prophets which were answerable vnto

Tremel. in Act. 13.14. in Test. Syriac.

them: And therefore I thinke, that ordinarily not onely so many chapters should bee read in the Churches euery Sabbath day, as by the Liturgie of our Church is appointed, but much more; especially seeing now vnto vs the Scriptures are greatly increased by the accesse of the new Testament; if wee had in euery Church (as there are in many) some to reade, and some to preach, or if euery man had strength sufficient to doe both. So farre am I from thinking that the publike reading should be neglected, no not vnder the colour of preaching, where both may conueniently bee had. For whiles the word is read reuerently, and distinctly, and with vnderstanding, wee are sure that wee heare God speaking vnto vs: but not alwaies so, when man preacheth. And this publike reading ought very precisely to be continued, not onely that it might bee the ground of all mens preaching, as it was vnto *Ezra, who read in the booke of the law of God distinctly, and gaue the sense, and caused the people to vnderstand the reading.* And to our Sauiour Christ, who when *at Nazareth vpon the Sabbath day in the Synagogue hee had read a text out of the Prophet Esay, closed the booke, and sate downe, and began to preach of it:* but also and especially that by this meanes the people might be better acquainted with the will of God. For as at the Assises & Sessions there is alwaies a generall and summarie recitall of the lawes made by the Iudge, that so they might know after what manner to proceede: so in the assemblies of Gods people it is meete and conuenient, that his voyce should be heard. And if it be not thus, how ignorant must needes the people be? euen as in the time of Poperie, when as in stead of holy scriptures the lying fables and false Legends of counterfeit Saints were openly read to the people: or else the Bible in an vnknowne tongue. For how few of the common sort can reade, or haue Bibles, or doe vse them at home? Therefore it is necessarie that their want should bee supplied by publike reading in the Church. For if notwithstanding this reading that wee haue, a great number in most places are found to be vtterly ignorant in the most common stories

Nehem.8.8.

Luk.4.16.

of

of the Bible, and they are as strange vnto thē, as any newes that you can tell them (which is a lamentable thing to thinke of, and yet it most true:) so that they are more cunning in a tale of *Robin Hood*, than they are in the histories of the Bible, because they heare them so seldome, and it may bee some parts neuer: what ignorance would there bee (thinke you) if they came not to this reading that we haue? And so I will conclude this point with the saying of *Theophylact:* who vpon these words of S. *Marke, That they entred into Capernaum, and straight way on the Sabbath day Christ entred into the Synagogue, and taught:* saith thus, *Cum congregati essent legentes: When they were gathered together vpon the Sabbath day to reade the Scriptures, then Christ came in among them to teach, for the law hath commanded vs to rest vpon the Sabbath day; vt lectioni vacent homines: that men might giue their attendance vnto the publike reading of the Scriptures.* Where we see, how he maketh this one principal end of restidg from all other things vpon the Sabbath day, euen that wee might the more freely giue our selues to the publike reading of Gods word. It were to be wished therefore that we might say of our times, as *Iustine Martyr* doth of the Church and people of God in his time: *Omnes qui in agris vel oppidis morantur: Vpon the Lords day all that are in the townes or villages doe rrete in one place: and for the space of an houre the Canonicall Scriptures of the Prophets and Apostles are read.* I meane my desire is, that in all places there were more reading of the Scriptures than is, and that men would make more account of it, than they doe: and seeing that the publike reading is to bee had in the Church euery Sabbath day, therefore wee would of conscience come thither, euen in regard of that.

Mark. 1. 21.

Theophyl. in hunc locum.

Iustin. Mart. Apolog. 2.

But that wee might yet the rather bee encouraged vnto this, and see the necessitie of it to be so great as it is, we must further consider that *there also are the Sacraments administred,* which are most sure pledges, and seales as it were, of all that good which is offered vnto vs in the word, and whereby the deliuerie of them is confirmed vnto vs. And

There also are the sacraments.

Which were wont to be administred euery Lords day.

it seemeth by S. *Pauls* writing vnto the Corinthians, that the Sacrament of the Lords Supper was administred among them euery Lords day: for speaking against certaine abuses, that were in their ordinarie publike assemblies, hee findeth fault with a great disorder in the Sacrament: saying, *When yee come together into one place, this is not to eate the Lords Supper.* Now they came together euery first day of the weeke; which is now called the Lords day, as appeareth in the sixteenth chapter of the same Epistle, and as hath bin prooued before: where hee sheweth what they should doe *euery first day of the weeke*, when they were met together. So then hee granteth that euery first day of the weeke, when they met together, euen the whole Church, the Sacrament of the Lords Supper was celebrated, but not after a right manner. And this is much more euident, if wee reade the text, as the Syrian Paraphrast doth; *Therefore when you are gathered together, you doe not eate and drinke, as it is meete you should doe vpon the Lords day*: where hee appropriateth this kinde of eating and drinking (namely of the Sacrament) vnto the Lords day, in expresse words, as that that was then vsually frequented among them in it. And so doth the Arabick also, as Master *Beza* well obserueth, *Non comeditis & bibitis, pro vt verè diebus Domini nostri decet: You doe not eate and drinke, as properly it becommeth men to doe vpon the Lords daies.* Where hee speaketh not of one, but of many Lords daies, as that that was then common to them all: vpon which as they had their meetings then, so they did keepe them after this manner, that among other parts of Gods worshippe, the celebration of the Lords Supper was one chiefe and principall. And as this was the practise of the Corinthians, so of other Churches also planted by the Apostles in those daies: for when *Paul* came to Troas, and had tarried there seuen daies: *the first day of the weeke the Disciples came together to breake bread, and Paul preached vnto them, &c.* Where by breaking of bread is meant vnder one kinde the administration of the Lords Supper: as by that Sacrament, which is but one part, is meant the whole worshippe

1 *Cor.* 11. 20.

Chap. 16. 2.

Vide Tremel. in 1. *Cor.* 11. 20

Beza in hunc locum.

Act. 20. 7.

worship and seruice of God: for as the mention making of the bread doth not exclude wine, but include it rather, seeing that they were neuer seuered either in the first institution of Christ, nor in the practise of his Apostles: so this Sacrament, for which they then met, did not exclude the other parts of Gods seruice then publikely vsed, but include them rather, seeing that it was not administred without them: and so the meaning is, that they then met for the publike seruice of God, whereof this was one part, the celebration of the Lords Supper. And this practise of the Church begun by the Apostles, (that the Sacrament of the Lords Supper was administred euery Lords day) continued a long time after in many places. For about foure hundred yeeres after Christ, *Chrysostome* Bishop of Constantinople writeth that the Sabbath day in the Primitiue Church was knowne and called by three names: *Dies Dominicus, dies Panis, & dies Lucis: Dominicus, The Lords day, because vpon that day, which was solemnized for the memorie of Christs resurrection, they did attend vpon the Word & worship of the Lord: Dies panis, the day of bread, because vpon that day the Sacrament of the Lords Supper was administred in the Churches.* Where hee noteth this Sacrament by one of the creatures, namely bread, as the Apostle did before, not making any mention of the wine: which is an vsuall *Synecdoche*, and maketh nothing for the administration of this Sacrament in one kinde vnto the Laitie. Thirdly, *Dies lucis, the day of light, because in it the Sacrament of Baptisme was administred.* And S. *Augustine* of the same time with him, or rather somwhat before him, writing to *Ianuarius*, sheweth that in his time, *in some Churches they did receiue the Sacrament euery day, and in other onely vpon the Lords day:* and though hee saith there, *Totum hoc genus rerum liberas habet obseruationis: That in these cases the Churches had authoritie to take order for the time, as it seemeth best to them:* yet this seuerall practise of these Churches doth shew, that in his time the Sacrament of the Lords Supper was vsed in all places vpon the Lords day, though some did vse it vpon other daies also,

Chrysost. serm. 15. de resur.

August. ad Ianuar. epist. 118.

so, and some vpon that alone. And so my selfe, though I do not appropriate this Sacrament vnto this day onely, yet I take that day to be most fit for it, according to the practise of the ancient Churches, euen in the Apostles times. And *Iustine Martyr* liuing betweene these times, I meane of the Apostles and of these ancient fathers, who died a Martyr in the yeere of Christ 170. in one of his Apologies, that hee maketh for the Christians, sheweth what was the practise of the Church at Rome then; namely that among other parts of Gods worship among the Christians vpon the Lords daies, this was one: for first, saith he, the word was read, and preached: *Quibus finitis, panis & vinum: Which being ended, there is bread and wine brought; and then the Minister offereth vp prayers and thankesgiuing, and the people say Amen vnto them; and afterwards these creatures being consecrated and blessed, are distributed vnto euery one of the people.* Thus wee see that the Sacrament of the Lords Supper hath from time to time in all places been ministred vpon the Lords day especially, and for the most part, in the beginning, euery Lords day. We doe not so now, neither may we well doe it, for the great ignorance and carnall securitie of the people: yet wee hold this day to bee most meete and conuenient for it, though wee doe not exclude other daies. And as for the Sacrament of Baptisme, though there be no expresse scripture to shew a commandement for it, or any practise of it vpon this day, more than vpon any other: yet we haue heard euen now the iudgement of S. *Chrysostome*, that in former times it was administred vsually vpon the Lords day, and therefore that it was called the day of light, for that cause, which we haue alreadie heard: and there are reasons agreeable vnto the word that will easily proue the equitie of the same. For seeing that Baptisme is not a priuate action of faith, but publike and of the whole congregation, whereby another member is to be receiued into the visible Church, and as it were incorporated into that bodie: all ought to haue their part in it, as they be members of the same Church: and so it ought to bee then done, when all

Iustin. Mart. Apolog. 2.

may

may best take knowledge of it; both to giue thankes vnto God for the ingrafting of another into the bodie of Christ, and also to pray for it, that God would make the outward baptisme effectuall vnto it, by giuing vnto it the inward grace, and fruite of it by his spirit. And as in Corporations both of the Vniuersities and also of Cities and townes none are admitted into them, but in a full congregation (as they say) or in a publike assemblie, where all may be present, and giue their consent: so into the visible Church by baptisme they ought then to bee incorporated, when the assemblies are greatest, and when all may most conueniently bee present: which is the Lords day, when all sorts of men are commanded to abstaine from all worldly busines, that they may wholly attend vpon the Lords. And Baptisme is most fit for this day, not onely for these causes alreadie alleaged: but also that by the continuall vse of it publikely in the Church from time to time all men might bee put in minde of the benefits, which they haue receiued by Baptisme: and so make a double profit of their presence there: the one for the childe, the other for themselues, and one of them for another. That so thereby they might helpe themselues in calling to minde, how they haue been ioyned to Christ by Baptisme themselues, and so to examine themselues, what fruite they finde of the death and resurrection of Christ, *into which by baptisme they are grafted*, as the Apostle saith; that so either they might bee humbled, or made thankfull. Seeing then that all are bound to bee present vpon the Lords day, it is most meete to reserue Baptisme for that time: and the people being then gathered together, they ought to make conscience of tarrying vnto the end of it, as well as of any other part of diuine seruice: not only for the aboue named causes, but that lest also by their departure they might seeme to offer some disgrace vnto Gods holy ordinance: and most of all should all men make conscience of being present at the baptising of their own children: that so they might to their further comfort bee eye witnesses, that the seale of Gods couenant is set vpon them. And so I con- *Rom.6.3.*

clude with that reaſon, which *Daneus* alleageth, why the Sacraments, both of them ſhould be adminiſtred vpon the Lords day: euen *becauſe vpon the Sabbath day the Sacrifices, into the roome and place of which our Sacraments did ſucceede, were then doubled: though there were daily morning and euening ſacrifice.* So we grant that the Sacraments may bee adminiſtred vpon other daies of the weeke, yet eſpecially vpon the Lords day, when all our ſeruice ſhould bee doubled vnto him: in which reſpect all men ſhould be willing then to come vnto the Church, that ſo they might bee partakers as of other parts of Gods worſhip, ſo alſo of theſe. And there againe wee are holpen not onely with the prayers of ſo many of our brethren and ſiſters, by whoſe meanes that which was wanting in vs, is ſupplied by them; and that which with many ſtriuings wee haue not obtained alone, by their helpe wee ſhall more eaſily attaine vnto: but alſo and eſpecially our prayers are offered vp by the miniſter of God, who is appointed to that end, and in reſpect of which, his miniſterie is a thouſand times more acceptable vnto God, then *Aaron* with his rich attyre was beautifull in the eyes of men, when he carried the names of the twelue tribes of Iſrael before God, on his ſhoulders, & in his breaſt.

Dane. Ethic. Chriſt. lib. 2. cap. 10.

This is the benefit of Common prayer.

Exod. 28. 12. 29

Therefore I may ſay, as that graue and learned man ſaith, Maſter *Melancthon: His atque aliis rationibus: By theſe and ſuch like reaſons euery man ſhould ſtirre vp himſelfe to loue the ſocietie of the Church, in which there is ſo much good, that if there be any commoditie in other ſocieties, it is but a ſhadow of that, and they are beholding to that for it.* Which if they doe not, then let them heare what the Apoſtles ſay: *Quam excuſationem afferre poteſt: What excuſe can he pretend before God, who commeth not diligently vpon the Lords day to praiſe God, and heare his word?* I doubt not but they pleaſe themſelues in many of their excuſes, and thinke that thereby they bee able to ſatisfie men, but I ſay as before: how can they excuſe it before God? All which ſhould moue vs to bee willing to come to the Church vpon thoſe daies: For as a godly man ſaith, *It muſt needes be a very great contempt of God, not to be-*

Ph. Melanct. in præcept. 3.

Conſtit. Apoſt. cap. 63.

The great ſin of thoſe that neglect the Church vpon the Lords day.

Bucer in Pſal. 92.

ſtow

ſtow one day in the whole weeke in the knowing and ſeruing of our Creator, of whom we haue receiued our ſelues, and all things elſe that we enioy.

Maſter *Muſculus* writing of theſe words of the Goſpell, *that our Sauiour Chriſt, when he came to Nazaret (as his cuſtome was) went into the Synagogue on the Sabbath day,* ſaith: *Conſiderandum hic: We muſt here conſider, what vſe was of the Sabbath amongſt the Iewes, which Chriſt himſelfe did diligentlie keepe, as wee ſee here, when it is written, that according to his cuſtome, he went into the Synagogue vpon the Sabbath day. If Chriſt did thus keepe the Sabbath day, and went into the Synagogue, that it is written, that this was his cuſtome, when hee had no neede of the lecture of Moſes: what excuſe ſhall they haue in theſe daies, who either by too much diſdaine, or contempt vpon the Lords dayes, doe neglect the Church, in which the doctrine of life is deliuered? Who doth not ſee heere* (ſaith he) *that Chriſt by his preſence doth confirme a good cuſtome!* And *Melanchthon* ſpeaking of the ſundrie breaches of this Commandement, reckons vp this: *Seldome, or neuer to come to the publike miniſterie of the Church, where it is rightly taught, and by their example to draw away others from that miniſterie which is not defiled with impietie, as the Donatiſts did, and as the Browniſts and Familiſts of our time haue done.*

Luk. 4. 16.

The example of Chriſt frequenting the Temple.

Melanct. in præcept. 3.

We ſtand in great need of Gods publike ſeruice.

Now leſt wee might groſſely imagine, that wee ſtand in no neede of all theſe things, we muſt ſoberly, and in a godly trembling and holy feare, remember that the Lord in his wiſedome hath appointed them, and therefore to refuſe them, were to make our ſelues wiſer then hee; and hee that hath eſtabliſhed the ends of all things, hath alſo ordained all the meanes to bring euery thing thereunto: and therfore as he hath choſen vs to ſaluation in Chriſt, ſo hee hath in great wiſedome and mercie prouided theſe rare and wonderfull meanes, which hee hath made to bee effectuall and mightie by his bleſſing, to bring that moſt happily to paſſe: and therefore we in voluntarily neglecting the meanes, doe bereaue our ſelues of our ſaluation, and ſhall iuſtly periſh,

whatſoeuer

whatsoeuer wee may fondly dreame, or others vainly perswade vs to the contrarie.

Which if wee neglect, wee must needes perish.

For if the nature of man was such in the beginning, (as we haue alreadie seene it in *Adam*) that in his most perfect and blessed estate, he stood in neede of all those holy exercises, wherein he was commanded to sanctifie the Sabbath, for the better preseruation of himselfe in his first perfection & happines: how must not we needs be perswaded, that we (being fallen so cleane away from it as we be) doe stand in neede to sanctifie the Sabbath againe and againe in all the meanes of Gods worship, and especially then in the most principall, that thereby happily we might be recouered into our former estate? Nay, what a blockish presumption were it for a man to thinke that *Adam* was bound to sanctifie the Sabbath, according to the Commandement, that being holy and righteous stil, he might haue been preserued in the fauour of God for euer; and that we our selues being through sinne fallen away from his loue, might make lesse account of these meanes, whereby hee doth first of all offer himselfe to bee reconciled vnto vs, and then neuer to fall away from that estate, as though it were not so needefull for vs to sanctifie the day by them?

Therefore let vs confesse, that these are, though not all, yet the most especiall parts of Gods seruice, wherein we are to bee occupied vpon the Sabbath, and without which wee are nothing neere that manner of keeping holy the day, which the Lord requireth at our hands. And the rather that we might doe so, let vs consider how the Church of God from time to time hath been carefull to vse all these partes of Gods worship vpon the Sabbath day, according to the meanes, which this way the Lord hath bestowed vpon them, and they haue not contented themselues with some one or two of them neglecting the rest. For that I might not speake of the time of the law, in which *Moses* and the Prophets were read and preached euery Sabbath day, as we haue alreadie seene, and the sacrifices were then doubled,

The practise of the ancient Churches vpon the Lords day.

which

which were not without prayer, and thankesgiuing: let vs looke vnto the Primitiue Church in the time of the Gospell, and we shall easily see, what was the practise then of the ancient Christians in all these kindes, that so we might follow their example. And here first of all commeth *Iustin Martyr* to be considered, who shewing how the Christians in his time did spend the Lords day, saith thus of them: *Vrbanorum & rusticorum cœtus fiunt: Vpon this day there are assemblies of men out of the citie and countrie, where the bookes of the Apostles & Prophets are read, as the time will permit thē: then when the reading is ended the chiefe Minister doth deliuer some words of exhortation to them, to stirre them vp to follow such good things, as they had heard: after that all rise vp to prayer, which being ended, there is bread and wine brought foorth: then the Minister doth offer vp prayers and thankesgiuing, and the people say, Amen, to them: and so the holy things are distributed vnto them. The richer sort as God shall moue them, doe offer some thing according to their owne good will; and the things collected are committed vnto him, that is chiefe, for the reliefe of the fatherles, widowes, sicke, prisoner, and strangers.* *Iustin. Martyr Apolog. 2.*

By which words of his it appeareth not only what day they then kept, euen that, which we do now, but after what manner: as first of all they came all into one place: and so it is needfull that the time and place should bee appointed, and that all should obserue them. Secondly there was reading and preaching of the word: Thirdly prayer, vnto which the people did say Amen; and so it was in a knowne tongue according to the rule of the Apostle: *If I pray in a strange tongue, my spirit prayeth, but mine vnderstanding is without fruite. Therefore I will pray with the spirit, but I will pray with the vnderstanding also: I will sing with the spirit, but I will sing with the vnderstanding also. Else when thou blessest with the spirit, how shall he that occupieth the roome of the vnlearned say Amen at thy giuing of thankes, seeing he knoweth not what thou saist? For thou verily giuest thanks well, but the other is not edified.* 1. Cor. 14. 14. 15. 16. 17.

Fourthly the Sacraments were administred: and last of all the sacrifice of almes was offered. And *Tertullian* after him,

him, in his Apologie and defence that hee maketh for the Christians against the slanders that were raised vp of them, concerning their behauiour in their assemblies, sheweth what they did, and so how they kept holy the Lords day.

Tertul. Apolog. *First*, saith he, *they did meete together in vnitie, as one bodie, and there they pray together to God for themselues, and for their gouernours. Secondly, the word of God is read and preached among them. Thirdly, the discipline of the Church for the correcting of manners with great grauitie, and seueritie is vsed. Fourthly, almes is giuen according to mens abilitie. Fifthly, the Sacrament of the Lords Supper administred.* And in the same Apologie he saith of them again to the same purpose thus:

Cap. 39. *Coimus in cœtum ad preces: Wee meete together in publike assemblie to pray together, to the reading of the Scripture, and euery one giueth a little almes vnto the poore.* Thus wee see how in those daies they were occupied in their publike meetings vpon the Lords daies. And *Ignatius* Bishop of Antioch, who liued aboue one hundred yeeres before him, euen in the time of the Apostles, sheweth how the Christians did then keepe holy the Lords day, when hee saith,

Ignat. ad Magnes. *Non amplius Iudaico more: Let vs no longer keepe the Sabbath after the manner of the Iewes, giuing our selues to rest, for hee that doth not labour, let him not eate: but let euery one of vs keepe the Sabbath spiritually, giuing himselfe to the meditation of the law of God, and not to his bodily ease: considering with admiration the worke of the creation and gouernment of God: and let euery one serue God in keeping the Sabbath after this manner.* In which words though hee speaketh nothing of the publike assemblies, yet he hath respect vnto them; for a little before he had said: *Omnes in vnum simul ad precationem conueniamus: Let vs all meete together in one place vnto prayer: let there be one common action, one minde, one hope in loue and faith in Christ.* So that wee see he speaketh of their publike assemblies, for hee exhorteth them to come diligently vnto them, and there thus to behaue themselues. And when the Church liued vnder Christian Magistrates, then order was taken by law for these things, that all men might

might be compelled vnto them. As *Zozomene* reporteth of *Conſtantine* the Chriſtian Emperour, *Legem tuliſſe: That he made a law, that vpon the Lords day, becauſe in it Chriſt did riſe from the dead, that all ſhould ceaſe from all other affaires, and ſerue God in prayer and ſupplication.* But to come to our own time, *Chemnitius* ſpeaking of the Church of *Brunſwich*, where himſelfe liued, ſaith thus of it: *Diebus Dominicis magna frequentia: Vpon the Lords daies a great multitude of people is gathered together to praiſe God, to heare his Word, to receiue the Sacrament, to common prayer, to giue almes, and to other exerciſes of godlineſſe: Et ordo temporis; and the order both of the time and of reading from fiue of the clocke in the morning vntill foure in the afternoone is ſo diſpoſed, that according to the buſines of their houſeholder, euery one in all families may bee preſent at ſome of the aſſemblies, and according to his capacitie may heare and learne ſome thing.* Whereby wee ſee that it is the intent of the gouernours there, that all ſhould publikely ſerue God, both in the forenoone and in the afternoone: and ſo ſhould it be in all places, if they will ſanctifie the day, as they ought. According to the iudgement of the reuerend and learned Maſter *Zanchius*: who in his treatiſe of the fourth Commandement, hauing ſpoken of the word, Sacraments and Prayer, by which the Sabbath is ſanctified, concludeth thus: *Ille igitur, qui aut nullam: Therefore he that either careth not for any of theſe, or doth neglect any part of them, he doth not ſanctifie and keepe holy the day.* And ſo I conclude this point with the ſaying of Maſter *Gualter*: *Dei bonitatem exoſculemur: Let vs thankefully acknowledge the goodnes of God, who hath conſecrated vnto his ſeruice that reſt, which we ſtand in neede of for the refreſhing of our bodies, leſt that it ſhould degenerate into filthie and hurtfull idlenes: and let vs vſe it accordingly.*

Bazom. lib. 1. cap. 8.

Themnit. Examen. c. de dieb. feſt.

Zanch. in 4. præcept.

Gualt. in Mark. 1. Homil. 11.

And here, becauſe we ſpeake of the Lords ſeruice, which onely ſanctifieth the day, we muſt conſider, that *he is a ſpirit, and therefore will be worſhipped of vs in ſpirit and in truth*: and therefore in all the aboue named parts of his worſhip, wee muſt performe a ſpirituall obedience, if wee will ſerue him:

All theſe parts of Gods ſeruice muſt be performed with our

whole hearts, and not only outwardly, and of a custome. Ioh. 4. 24.

him: so ỹ whensoeuer the word is read, preached, or heard, the Sacraments ministred, and receiued, & prayers made vpon the Sabbath of custome, & not for conscience sake, because we would do as others do, and would not be noted to be singular, & so in doing of these things, we, as it were, do them not: *For hearing we vnderstand not, reading we conceiue not, praying we desire not,* and all is done *in the letter, and not in the spirit:* wee serue our selues rather then God, and so though the day bee holie, yet wee for our part make it not holie to him, and for his sake. Thus many when they haue seemed most of all to haue kept holy the day, haue done nothing lesse then that. Therefore as we must repent vs of all our hypocrisie in Gods seruice, so wee must at all times endeuour that the holy exercises bee not vnhallowed of vs; lest the Lords seruice being neglected (which is spirituall in all things) we be found breakers of the Commaundement in that very thing, wherein wee did most of all presume that we had kept it: and if the best things that we do be thus iustly refused, what shall become of those, which in our owne eyes carrie not that credite with them; much more in the eyes of the Lord, who examineth all things more narrowly?

Rom. 2. 29.

For the amendement of which, let vs consider what the aboue named father saith of the right manner of keeping holy this day: *Ille non sanctificat diem Sabbathi* (saith hee) *He doth not sanctifie the Sabbath day, who assembleth himselfe with the rest, but yet doth not serue God in the Temple with the rest, but is only an idle beholder, and either sleepeth or talketh.* And a little after he addeth: *Ille inprimis: He especially is to be thought to keepe holy the day, who as vpon other dates of the weeke, as much as lieth in him, so most of all vpon this day giueth himselfe to this, to make triall of himselfe, and to examine his life, his doings, words, thoughts and affections, how much in the weeke past he hath declined from the law of God: and he that vnfainedly acknowledging his sins, and feeling how great wrath of God is due vnto himselfe for them, is sorie for them, doth detest them and hate them: doth confesse them vnto God, and doth*

Zanch. in 4. præcept.

desire

desire from the bottome of his heart to abstaine from them afterwards, and doth determine with himselfe so to doe, and hath a care that he might sinne no more: and to be short, he that doth seriously thinke of the amendment of himselfe, and of the change of his life and manners, and that in all his actions there may be found not his owne will, but the will of God. And againe vnto all these he further addeth this: *Euery Christian man vpon the holy daies must be occupied in the serious cogitation of true repentance: because though this must be our daily and continuall studie, yet the Lord doth require it especially of vs vpon his holy day, because then we are not distracted with the affaires of this world, but wee haue both leisure and time fit to meditate vpon the will of God, and of the way of saluation, and the whole ministerie of the Church is appointed to serue vs to these ends.* Thus wee see what vse wee should make of our comming to the Church vpon the Lords day, and of all the parts of Gods worship vsed there: lest the complaint of the Apostle take hold of vs, which he vseth against the Corinthians, *that wee come together not with profit, but with hurt.* Which wee had neede to take heede of so much the rather, because wee are subiect vnto that error and carelesnes, which a learned man iustly complaineth of: *In multorum animis haret opinio operis operati* (saith he) *There sticketh a popish opinion in the minds of many, concerning the worke wrought; as though it were a worship of God of it self, to rest from labour vpon the Sabbath daies, or to goe to the Church, though these things be not referred to the true exercises of pietie: which superstition of the Iewes in their Sabbaths is greatly reproued both in the old and new Testament. For sanctification is the end of the Sabbath, and for that end rest is commanded from all things, which might hinder or trouble the sanctification of it.*

1. Cor. 11. 17.

Chemnit. exam. cap. de dieb. fest.

Therefore seeing the Lord in commaunding vs to serue him, hath not so much respect to himselfe, who hath no need of vs, as to our owne good, which may by this meanes be procured, we must so behaue our selues in all the parts of Gods worship, as may bring greatest profite to our soules health: For in the Church of God, *all things must be done to edifying,*

And so as by them we may be furthered in our saluation.

1. Cor. 14. 26.

edifying, that all may learne and haue comfort, as it is in the 31. verſe of the ſame chapter. And therefore in the 11. chapter the Apoſtle finding fault iuſtly with the abuſes that were in their meetings, as we haue heard before, generally chargeth them with this, *that they came not together with profite.* Therefore both miniſter and people muſt ſo behaue themſelues in Gods houſe, that they may depart with profit to themſelues and others. Which that they might attaine vnto, they muſt vſe all ſuch good meanes priuatly, both before and after the publike exerciſes, as might make them moſt profitable (which what they be, we ſhall hereafter ſee more particularly) and in the very worſhip it ſelfe behaue our ſelues ſo reuerently and attentiuely, as whereby greateſt commoditie might redound to vs. And indeed (as Maſter *Caluin* ſaith) *in this Commandement is included a promiſe: For God promiſeth, that as he hath ſanctified the ſeuenth day for his ſeruice, ſo he will thereby ſanctifie them, that rightly keepe it: and therefore the promiſe of this bleſſing ſhould bee a principall motiue to our obedience.*

1. Cor. 11. 17.

Cal. in Exod. 20. 8.

And if in all other things wee are carefull not ſo much to vſe them, as to vſe them to the beſt aduantage; why ſhould wee not put that out to the greateſt gaine, which in it owne nature is moſt gainfull indeede? For ſeeing that there is nothing in the world that hath ſo great a promiſe made vnto it, as the publike ſeruice of God, ſhould we not ſo behaue our ſelues in it, that we might be made partakers of it? And whereas it is bleſſed for our ſakes, with the full treaſure of all Gods graces in this life, and eternal happines in the end; can it be but a moſt grieuous ſinne, by our negligence, to ſpoyle it of that honour, and to make it vnprofitable to our ſelues? Wherefore, though I am not ignorant, that the proper place to ſpeake of the manner of Gods worſhip, is in another Commaundement (where alſo it hath been handled at large) yet becauſe all things comprehended in the other Commaundements, muſt bee practiſed vpon the Sabbath, we muſt vnderſtand that it is not impertinent to this treatiſe: and that *the Sabbath is then onely truely*

ly

ly sanctified, when of Gods worship there commeth some fruit and commoditie vnto vs.

For this cause the Prophet *Esay* telleth the Iewes, that then they shal haue truely sanctified the Sabbath, and made it holie to the Lord, when thereby they are made more able to rest from vanitie and sinne both in word and deede, and be made more fit to serue the Lord in all duties afterwards: Which is the end of the sabbath, and of all Gods worship in it.

If thou turne away thy foote from the Sabbath, from doing thy will vpon my holie day, and call the Sabbath a delight, to consecrate it, as glorious to the Lord, and shalt honour him, not doing thine owne waies, nor seeking thine owne will, nor speaking a vaine word. Esai. 58. 13.

Where his meaning is not that the whole sanctifying of the Sabbath consisteth onely in these, as though hee would exclude all the Sacrifices, the reading, and the preaching of the law, prayer, and the whole ministerie of that time established by the Lord, (to which purpose he speaketh not one word) but hee rather aimeth at this, to correct their hypocrisie in these things, and to shew them that all was to no purpose, vnles this fruit followed of it, for which cause, the whole worship of God and the Sabbath was first of all ordained. For as when *Dauid* saith: *Sacrifice and burnt offering thou diddest not desire, but mine eares hast thou prepared: burnt offering, and sinne offering hast thou not required: then said I, lee I come to doe thy will, O my God, as it is written of me in the roule of thy booke, for thy law is within my heart;* Psal. 40. 6.

He doth not say that the Lord required no sacrifice and burnt offering at all, (for he had commaunded them in his word) but he testifieth that all sacrifice and all the outward worship is nothing accepted, when it is seuered from obedience, and when we thereby are not made more fit to obey God in all other dueties, euen as it is expounded in another place: *Hath the Lord as great pleasure in burnt offerings and sacrifices, as when the voyce of the Lord is obeyed? Behold, to obey is better then sacrifice, and to hearken is better then the fat of rammes:* 1. Sam. 15. 22. So the Prophet *Esay* in the place aboue mentioned, expounding the law (as it was the chiefest office of a Prophet so to do) preacheth vnto them the true interpreta-

tion of it, and namely that though all Gods seruice bee obserued in euery outward point vpon the Sabbath, yet all is ceremoniall without these fruites, appearing in vs afterwards; neither is it done in that manner, that God alloweth, or that they thereby could looke to inherite that promise, which in the same place he maketh to them that shall truely keepe holie the Sabbath. And thus are all other places to bee vnderstood, which are of the like nature in this Prophet, and others; neither doe they proue, that to rest from sinne, is a proper duetie of this Commandement, more then of any other, to which purpose they are alleadged of some (that I may speake it with their fauour) but onely shewe what should be the fruite of these exercises, both vpon that day, and all other besides. And therefore in like manner, the same Prophet exhorting the Iewes to vnfained repentance for their sinne, and a diligent care to please God, framing their liues according to his word in all dueties to his maiestie, and to their brethren, and then promising all manner of blessings vnto them so doing; in the midst of this exhortation once or twise speaketh of sanctifying the Sabbath day, as a chiefe meanes to bring them to this, saying: *He that keepeth the Sabbath and polluteth it not, and keepeth his hand from doing any ill.* And vers. 4. *Hee that keepeth my sabbaths, and chooseth the thing that pleaseth mee, and taketh hold of my couenat.* Wherein as he declareth vnto them, that this is the way to come to this faith and repentance, which hath those promises annexed vnto them, euen to serue God in all parts of his worship vpon the Sabbath: so he there requireth this at their hands, that they would in such wise sanctifie the day, that they may be thus altered, and chaunged thereby.

Isai.58.14.

Esai.56.2.

Whereunto agreeth that, which is in the Prophet *Ezekiel*, where hee telleth the Iewes, how many meanes the Lord had bestowed vpon them to doe them good, and yet how vnprofitable they were vnder them, and therefore that their sinne was so much the greater, and their punishment so much ỹ more due, speaking thus of their forefathers: *I gaue*

them

them my ſtatutes, and declared my iudgements vnto them, which if a man doe, he ſhall liue in them. Moreouer alſo, I gaue them my ſabbaths to bee a ſigne betweene mee and them, that they might know, that I am the Lord, that ſanctifie them. Which mercie of his he continued with their poſteritie, for hee ſaid vnto their children in the wilderneſſe, verſe 19. *Walke in my ſtatutes, and keepe my iudgements, and doe them:* 20. *And ſanctifie my Sabbaths, and they ſhall be a ſigne betweene me and you, that ye may knowe, that I am the Lord your God, &c.* His meaning is that he offered vnto them life euerlaſting in his holy word: he gaue them alſo the Sabbaths, wherein they being wholly, and profitably occupied in all the exerciſes of religion, might thereby know that the Lord their God, would by his holy ſpirite worke in them all that faith and obedience, which hee required of them, that they might come to life euerlaſting. So then he required of them ſo to behaue themſelues on the Sabbaths, as that thereby they might attaine vnto that, for which hee eſpecially gaue them vnto them. Ezek. 20. 11. 12

But this may be ſufficient to let vs ſee into ſo plaine and eaſie a matter as this, namely, that though we come to the Church all our life euery Sabbath, and remaine there from the beginning to the ending, yet onely ſo many dayes, and no more haue we kept holy as we ought, by how many wee haue been bettered and furthered; (I meane in the waies of our ſaluation) and made more fit to ſerue God and our brethren thereby. What ſhall wee ſay then to all our vnprofitable wandrings to the Church and home againe? And how ſhall we giue an account to the Lord for them? And if the caſe ſtand ſo betwixt the Lord and vs, that many times when we thought our ſelues beſt occupied, euen that is turned into ſinne vnto vs, what great cauſe haue we to be truely humbled before him by repentance for our ſinnes, that ſo we might be exalted of him in due time? Here we haue cauſe to repent vs of our vnprofitable comming to the Church.

And indeede this is ſo great an euill, that we cannot tell where to make an ende of it. For letting paſſe all the dayes of our vanitie and ignorance, ſpent either in Poperie, or in

the light of the Gospell, wherein we were alwaies vnprofitable in the seruice of God: wee may with heauie hearts remember, how many times since our calling, we haue met in the Church with the least profit that may be, or rather none at all, in respect of the meanes that did offer vnto vs so great profite: in so much that though our profiting in worldlie things haue been so great, that it may be seene a farre off, yet our increase in heauenly things is so small, or rather none at all, that it cannot be descried, come as neere as you will. And when as in all other things, we do reioyce at the greatnes of our gayne, whether we looke within the doores or without, in the house or the fieldes, to our cattell, or to our goods; onely in spirituall matters, (I will not say our gaine is so small) but our decay and losse is so great, that wee haue great cause to be ashamed of it. And though from the markets and fayres, wee come not without some prouision, yet vpon the Sabbath (which is the market day for our soules) wee come home many times, and carrie nothing, whereby we might liue the better the whole weeke following. To be short, though from a common person wee haue not many times departed without some profit; yet from the minister of Gods word, euen in that place, where hee hath the greatest promise of being profitable to others, that any can haue in the world, and none so great as he, we haue departed, and that vpon the Sabbath, without any profit at all; wherein our sinne is so much the greater, that for the most part, men doe not see it, and so cannot be grieued for it, to amend it.

And what is the cause of all this? S. *Augustine* in his time complaineth of many great abuses in the Church, which hinder men from profiting (all which and many more are true in our time) when hauing spoken before of them that are ranging in the fieldes, when they should be at Church, addeth: *Adhuc, quod detestabilius est: Besides (which is worst) some comming to the Church doores, enter not in, or tarrie not there with silence to the ende, but when there is diuine reading within, then they abroade are talking either of other matters, or quarelling*

Aug. de temp. ser. 251.

quarelling one with another, or playing. To who he saith afterwards: *Do not giue your selues to playing abroad, but to praying and singing within.* And afterwards in the same place he speaketh to them that are in the Church, saying: *Doe not talke one with another, while you are at Church, but be quiet, for there are many, especially certaine women, Quæ ita in ecclesia garriunt, who so chat in the Church, and are so full of words, that neither themselues heare that which is read, nor suffer others to heare;* and then he concludeth, *Should there be such meetings in the house of God in such an order, or should they so behaue themselues in the sight of God, and of his holy Angels?* It was prouided by publike authoritie, *That no man, woman, or childe should be otherwise occupied in the time of seruice, then in quiet attendance to heare, marke and vnderstand, that, that is read, preached and ministred:* but how pitifully the execution of this was neglected in many places, it is too lamentable to consider. *Q. Iniunct. articl. 38.*

And if this were all, wee might hold our peace; but this mischiefe stretcheth it selfe out further: for alas, many of Gods people liue vnder such vnprofitable Ministers, that it is not so much as to be hoped for ordinarily, that any profit should come from them at all: for besides that, that many cannot so much as distinctly reade, so that they may profitably be vnderstood (I would to God it were not so) there are many that can but reade, and what is the profit of that (though I confesse it is great in it selfe, as you heard before) vnto the endlesse profit that commeth by preaching? And let them but once shew vs the spirit of God (who must bee the onely iudge in this matter) euer speaking so magnificently of the one, as of the other. Others that doe preach had as good almost hold their peace: for they cannot *diuide the word of God aright, neither* are they the *wise dispensers of Gods mysteries, and stewards of his house, who should giue to euery one of his people their owne meate in due season; but haue taken vnto themselues the instruments of a foolish shepheard, whose right arme is dried vp, and their right eye is cleane put out,* that they haue no skill to discharge their duties in any profitable

The Ministers in many places are the cause, why the people do not profit.

2. Tim. 2. 15. 1. Cor. 4. 1. Matth. 24. 45. Zach. 11. 15.

profitable measure: neither doe they make it part of their care and studie, to speake most profitably to their people, but either care not what they say, or else seeke their credit and estimation in that which they doe say. What shall we say then to these vnprofitable men, which cause so many of Gods people to be vnprofitable, and euen in those things, from whence greatest profit should redound vnto them, and vpon that very day, which is especially appointed for their profit?

How will they wash their hands of so many vnprofitable assemblies, whereof they haue been the very cause themselues? nay they haue brought vp a vile slander vpon the house of God, (which is the most beautifull, and fruitfull place in the world) because they haue shut out the profitable preaching of the worde, which maketh all other things more profitable. In so much that many say, What good shall I get by going to the Church? what can I heare there, which I may not heare or reade at home? Haue I not the Bible, and booke of Common Prayer at home? Which saying of theirs though I doe not allow of, yet you see whence it ensueth; and woe be to them, by whom such offences come: but this one thing wil require a seuerall treatise, and I must remember my purpose, (though I haue well remembred it all this time) I meane I must bee as briefe in euery thing, as the time doth require, and the waightines of the matter will permit.

There are yet other holy duties publikely to bee performed vpon the Sabbath day, whereby it is sanctified; but I haue stood the longer vpon these, because they are most principall, most common vnto all, but least regarded of all: I will bee shorter in them which follow. *To make common prouision for such poore as be in euery congregation*, or if they be able, to haue a care of others adioyning vnto them, *is a worke* most acceptable vnto God, profitable to our brethren, commaunded to bee done and *practised of the Church*, most of all, *vpon the Sabbath*. For this is that order, which the Apostle established in the Churches of Galatia, and

Vpon the Lords day the poore ought publikely to be prouided for.

and at Corinth, for the relieuing of the poore Saints at Ierusalem, much more then did they it, for those that were amongst themselues: *Euery first day of the weeke let euery one of you put aside, and lay vp as God hath prospered him, that then there be no gathering when I come.* Where by the first day of the weeke, is meant that which is called the Lords day, as it is well knowne vnto all, and as Master *Beza* obserueth: who also further addeth, that *in one ancient Greeke copie he found this Greeke word (μετακλῶ) added, to expound the former, as it is manifest out of the 20. chapter of the Acts, that the Saints had then their publike assemblies vpon that day.* Whereupon in his smaller Testament hee giueth this generall doctrine from hence, that it was an Apostolicall constitution, that collections for the poore should be made vpon this day: saying, *Collecta olim ex Apostoli instituto: Long agoe the gatherings for the poore were euery first day of the weeke by the appointment of the Apostles, vpon which day it was also their manner euen then to haue their publike assemblies.* When as therefore men haue been prospered the whole weeke before, and they come vpon the Lords day to acknowledge it, and to giue thanks vnto God for the same; the Lord would haue them declare their faith, (namely that they haue receiued all from him) by bestowing vpon them who are in great neede; the which that they might doe the rather, they haue the worde that might prouoke them vnto it: wherein are many goodly promises, concerning the fatherly prouidence of God watching ouer them for good in this life that serue him, and that he hath prouided for them a kingdome in heauen, and that hee will requite it them double, whatsoeuer they giue vnto the poore in his name, and for his sake, in so much that the *giuing of a cup of cold water shall not be lost*, for *he that hath pitie vpon the poore, lendeth vnto the Lord, and looke whatsoeuer he layeth out, it shall bee repayed.* For the Lord Iesus Christ will account, *whatsoeuer we haue done vnto the least of his brethren, as though we had done it vnto himselfe*, and so, *he that soweth plentifully, shall reape plentifully*, that is, he that giueth much, shall haue the greater reward.

1. Cor. 16. 2.

Beza in hunc locum.

Matth. 10. 42. Prou. 19. 17.

Matth. 25. 40.

2. Cor. 9. 6.

Besides all this, then are we made partakers of the sacraments, wherin the Lord offereth his sonne Iesus Christ crucified vnto vs with all the merits of his death, by whom we are made heyres of the whole world: and there hee giueth vs libertie to aske of him whatsoeuer wee want, and hath promised *to giue it vs, when wee pray in the name of his sonne, according to his will.* Seeing then we haue so many things in possession, and so many more in hope and right; which (as it is alwaies so by faith) so wee see it most cleerely, when by thus many meanes it is testified vnto vs: therefore as they that doe come from a rich spoyle doe send gifts to their friends in token of ioy and plentie, *as Dauid in the spoile of the Amalekites: for when hee came to Ziklag, he sent of the pray vnto the Elders of Iudah, and to his friends, saying, See, there is a blessing for you of the spoile of the enemies of the Lord: he sent also to them of Hebron, and to all the places, where he and his men had haunted.* As he, I say, in this great ioy that he had of the recouerie of his two wiues, and of all that the enemies had carried away, so that they lacked nothing, neither small nor great, sent gifts to his friends: so the Lord would haue vs to witnesse vnto others the ioy that wee haue in his fauour, and the riches of our inheritance, which we possesse alreadie by faith, and hope in the ende to come vnto; as by many other meanes, so especially by our liberality to others for his sake, whom hee to that ende offereth vnto vs: as it is said, *The poore yee shall haue alwaies with you, but mee yee shall not haue alwaies.*

1. Iob. 5. 14.

1. Sam. 30. 26.

Tit. 3. 7.

Iob. 12. 8.

So that this day, wherein God offereth vnto vs the greatest mercie by the most plentifull vse of all the meanes of our saluation, is the fittest day by the experience of Gods loue vnto vs, to inlarge our compassion vnto men. Which is that, that S. *Chrysostome* hath very well obserued vpon that, that *Paul* willed that the collection should bee made euery first day of the weeke: *Ecce* (saith he) *quam commodissimè ab ipso tempore hortatur: Behold how fitly the Apostle doth exhort them vnto this dutie by the consideration of the time: for it was a very fit day in which hee might stirre them vp to giue almes.*

Chrysost. in 1. Cor. 11. Homil. 43.

almes. So that the summe of that, which he saith is this: Be mindfull of others vpon that day: for inestimable benefits are bestowed vpon vs on that day; yea the very roote and beginning of life was vpon that day. Not that this time onely is fit to shew mercie, but because then we haue rest and freedome from other busines, and the mind then not being distracted with other things is the more fitly and easily drawne vnto mercie. So that in respect both of the mercie of God bestowed vpon vs on this day, and also of the freedome that wee haue from other distractions, he maketh this a fit day to giue almes, as indeed it is. Whereunto agreeth the saying of *Peter Martyr*: who writeth, that *to inflame our mindes to giue almes to the poore, Paul did very fitly chuse the day of the holy congregation, because of the word of God, which was then vsed*: in which wee haue seene how many commandements there are to require this dutie at our hands, and what great promise there is of reward for the same. As the Apostle also saith, *To doe good and to distribute forget not: for with such sacrifices God is well pleased.* P. Martyr in eundem locum. Heb. 13. 16.

Thus after the returne out of captiuitie, when *Ezra* the Priest did vpon the first day of the moneth (which was a Sabbath) reade and expound the law of God, to the whole congregation of the Iewes, (for the knowledge of which he exhorted them to bee thankefull) among other things he willeth them to haue a care of the poore. *Go and eate of the fat, and drinke the sweete, and send part vnto them, for whom none is prepared, for this day is holy vnto our Lord.* And the people did so: for it is said in the wordes following, That *then all the people went to eate and to drink, & to send away part, and to make great ioy, because they had vnderstood the wordes, that the Leuites had taught them.* *Iustine Martyr* speaking of the order of Christians vpon the Lords day in his time, among other things saith, *Conferuntur eleemosyna, Almes is giuen according to the discretion of euery man for the reliefe of the poore, the fatherlesse, the sicke, and those that are banished*: but herein they obserued this order, (as it is said there) that it being giuen vnto the custodie of one, it Nehem. 8. 10. verſ. 12. Iuſtin Mart. Apolog. 2.

was.

was afterwards distributed according to discretion. And *Tertullian* also speaketh as much for the Christians in his time; for declaring their behauiour in the publike assemblies vpon the Lords day, hee saith, *first they prayed, and heard the word together:* and then addeth, that *almes was giuen according to mens abilitie:* and a little after that addeth, *Coimus in cœtum: We come together to prayer, and to the hearing of the Scripture, and euery one gineth a little almes vnto the poore.* Whereby it appeareth, that this was an vsuall thing with the first Christians euery Lords day as well to gather for the poore, as to be occupied in the parts of Gods worship; when as they that liued in those times, and wrote of them doe make mention as well of the one, as of the other: wherein they followed the rule of the Apostle giuen vnto other Churches before them: *Concerning the gathering for the Saints, as I haue ordained in the Churches of Galatia, so doe ye also. Euery first day of the weeke, let euery one of you put aside by himselfe, and lay vp as God hath prospered him:* where we see he speaketh not of some speciall day, but of euery first day of the weeke, that is, euery Lords day from time to time. And the perpetuall equitie of this *Zanchius* well gathereth from the reason, that is alleaged in *Nehemiah*, why they should be liberal vnto the poore vpon that day; where it is said, *eate the fat, and drinke the sweete, and send part vnto them for whom none is prepared, for this day is holy vnto our Lord.* Vpon which words he saith, *Docet hac causa redditione: By rendring of this reason he sheweth, that liberalitie vnto the poore is required in the sanctification of the Sabbath.* And it must needes bee so, for if that were a sufficient reason at that time to perswade them to remember the poore, onely because the day was holy vnto the Lord: and it is said in the twelfth verse of the same chapter, that the people were perswaded vnto it by this reason, and did so: why should not the same reason preuaile as well with vs, that euery Sabbath, because it is holie vnto the Lord, that therefore in them we should acquaint our selues with this dutie, as well as with any other? Especially seeing that hee doth further

Tertul. Apolog.

1. Cor. 16. 1.

Nehem. 8. 10.

Zanch. in 4. præcept.

adde

adde from that precept that *Paul* gaue to the Corinthians, that euery first day of the weeke they should lay aside some thing for the poore, as God had prospered thē: vnto this, I say, he addeth, *Non ignoramus autē: We know well enough that they did vse to make their collections vpon that day, in which the whole Church did meete together to heare the word, and they did vse to meete vpon the Lords holy day.* So that he seemeth to be of this minde, that as they met euery holy day to heare the word, so vpon euery such day they did gather for the poore. And *Bucer* also amongst other dueties to be performed vpon this day, saith, we ought, *Conferre in pauperes, to prouide for the poore:* And indeede if men will not be liberall then, when they haue so many meanes to draw thē vnto it, what hope can wee haue that they will be so at other times, when they shall haue none of them? Therefore men may say what they will, ỹ they do thus, and thus bestow at home; but who will beleeue them? when they doe finde them so straight handed then, when the Lord doth offer so much vnto them, that they might bee more able cheerefully to shew mercie vnto others.

Bucer in Mat. 12. 11.

Therefore though I cannot like of the disordered gathering for the poore that is in many places, where in the time of diuine seruice, you shall see men goe vp and downe asking, receiuing, changing, and bestowing of money; wherein many times you shall haue them so disagree, that they are louder then the minister: and the rest stand looking, and listning vnto them, leauing the worship of God (as though it did not concerne them) and thus all is confused: So yet I am perswaded that this is the fittest time to make this prouision; and I presume that it is not the meaning of our godlie wise Rulers in the Church, and Commonwealth, (who are abused herein) that any such thing should bee done: but that the gathering being made at some other time of the day, before or after diuine seruice, they might haue it in a readines before hand, to bestowe at the end of seruice vpon the needy, according to their discretion; or generally to take some good order that God might

But no collection is to be made in the time of diuine seruice.

might bee best serued, our brethren relieued, and no man iustly offended. And it seemeth that *Iustine Martyr* would insinuate thus much vnto vs, that in his time at their publike assemblies not onely there was collection for the poore, but in this manner: for speaking of all things that were done publikely, hee speaketh of this last, as though it were last done: when he saith, *first the bookes of the Prophets and Apostles were read; then some exhortation was made to the people: after this there was prayer and thankesgiuing:* not that there was none before, but then were there solemne prayers for the whole Church, and for them that are in authoritie: *fourthly, the creatures of bread and wine were blessed and distributed vnto the people: and last of all the richer sort did contribute some thing to the poore, as God did make them able, and willing.* By which as we may presume, that it was his meaning to shew, that this was their order, that the reading & preaching of the word of God and prayer, went before the Sacrament; so all of them before their collection for the poore; so that it did neither preuent any of them, nor was mingled with them: whose example should be our imitation. But we may say of this thing, as the Papists doe of the priuate Masse, (which they cannot defend) that the iniquitie of the people brought it in. For when men through couetousnes would not follow the rule of the Apostle, *to put some thing apart for the poore, as they should finde God had blessed them,* and so bring that with them, and *haue it in a readines,* as hee saith there: being perswaded that it is a dutie, which God requireth of them, and so *doe it cheerefully,* as vnto him, who hath promised to reward it; but it being left to their discretion, they haue shifted it off as they might; and when diuine seruice was ended, and now nothing more was to be done in the Church but that, they would not tarrie it: then, the Collectors for the poore were compelled to take them there in the middest of Gods seruice, when for very shame by starting aside they could not refuse. But from the beginning it was not so: and seeing *God is not the author of confusion, all things in the Church must be done honestly*

Iustin. Mart. Apolog. 2.

1. Cor. 16. 2.

2. Cor. 9. 7

1. Cor. 14. 33. 40

and

and in good order. But what order can there be in this, that then, when the Minister is reading or praying, vnto the which al should attend without interruption, others should be chopping and changing of money, and squaring about it? or to speake the best of it, quietly taking out their purse, seeking in it, and distributing out of it. We would thinke it strange, if whiles the Pastor were thus occupied, some other men should reade out alowde a chapter in another end of the Church, or three or foure should begin to sing a Psalm: why then should it not seeme as strange vnto vs, when the Minister is occupied in the publike seruice, that others should interpose themselues with gathering of money. Especially seeing that the other may better agree together than these two, seeing they are more sutable, as being all of them parts of Gods diuine immediate worship, and so is not the gathering and giuing of almes, though it be a work of the Sabbath day. Besides, seeing the Apostle doth iustly blame the Corinthians for not vsing their spirituall gifts so in the publike assemblies, as the whole Church might bee best edified by them: saying, *What is to bee done then brethren? when ye come together, according as euery one of you hath a Psalme, or hath doctrine, or hath a tongue, or hath reuelation, or hath interpretation: let all things bee done vnto edifying.* 1. Cor. 14. 26. Then how much more would hee blame men, for so vsing their temporall gifts in the Church, that they should tend to the destruction of themselues, and others? Now for a man when hee is deuoutly occupied in any part of Gods publike worship, to haue another man come and pull him by the sleeue, and to whisper in his eare, and for him then to draw out his purse, and to change money: whether this be like to edifie, or to destroy them both, that is, to further, or to hinder them in that, about the which when they should be occupied, let other men iudge. I am sure it is contrarie to an Iniunction made in the daies of our late Soueraigne Queene *Elizabeth* of most blessed and famous memorie, which as far as I conceiue is not reuersed by any of the last Canons and Constitutions Ecclesiasticall made in the first yeere

yeere of his Highnes raigne (whom God long preſerue and bleſſe) in which it was decreed, *That no man, woman, or child, ſhould be otherwiſe occupied, in the time of ſeruice, than in quiet attendance to heare, marke, and vnderſtand, that that is read, preached, and miniſtred.* And ſo I conclude, that as almes giuing is a neceſſarie and perpetuall dutie to bee performed vpon the Sabbath day, ſo that it ought to be performed after that manner, that no part of Gods publike worſhip may be hindred, interrupted, or made vnprofitable by it.

2. Iniunct. articl. 38.

And theſe are the common and publike duties which are to bee performed in the aſſemblies of the people; and which cannot bee done but where there is a viſible Church eſtabliſhed, which hath her ordinarie meetings, which where it is: yet they continue not together the whole day, neither can, nor indeede is it required of them; and yet the whole day muſt be hallowed (as we haue ſeene in part, and it ſhall more fully appeare vnto vs hereafter). For God ſanctified from the beginning the ſeuenth day, not a parcell of it onely: For ſo ſaith *Moſes* in expreſſe words, that *God bleſſed the ſeuenth day, and ſanctified it, becauſe that in it he had reſted from all his worke, which he had created and made:* and therefore wee are willed alſo, to *Remember the Sabbath day, to keep it holy:* and euery where the Scripture maketh mention of an whole day, as hath been alreadie ſhewed in the former booke. Therfore when the Lord ſpeaketh ſo plainly, and telleth vs of a day; why ſhould wee be ſo ſimple or rather peruerſe to thinke, that hee meant but a peece of a day? for if that had been his meaning, and that wee ſhould ſo take him, hee could as well haue ſaid ſo, as otherwiſe. But when men ſpeake of a day, in all languages the Grammaticall ſenſe is an whole day, and not a peece of it. As for example, if I hire a man to worke with me for a day, is not my meaning plaine enough? will any reaſonable man think that I meant but a peece of a day, or ſome few houres in a day, or rather an whole day? If wee would be loth to be ſo miſtaken our ſelues, why ſhould wee then thus miſtake the Lord, to thinke that in commaunding vs to keepe holie

The Sabbath is an whole day, and not ſome part of it.

Gen. 2. 3.

Exod. 20. 8.

the

the Sabbath day, hee meant onely the time of the publike assemblies, or an houre or two in the forenoone, and as much in the afternoone? I grant indeede that the word (*whole*) is not expressed in the commandement, and ioyned to the word (*day:*) but it is meant, and may easily be vnderstood and supplied out of the text: especially when wee consider the reasons annexed vnto this commandement, as when it is said, *Sixe daies shalt thou labour, and do all thy work, but the seuenth day is the Sabbath of the Lord thy God.* Where there is a manifest opposition betweene the sixe daies, that he giueth vs for our owne workes, and the seuenth day, that he reserueth for himselfe: if then we by vertue of this permission take the whole sixe daies to our selues, and not some peeces of them; why should we not thinke, that the Lords meaning was also to reserue the seuenth whole day to himselfe? Besides, whereas it is further added: *In sixe daies the Lord made the heauen, and the earth, the sea and all that in them is, and rested the seuenth day, therefore the Lord blessed the seuenth day, and hallowed it.* In which words seeing he setteth his owne example before vs to follow, looke how long he rested in the seuenth day, so long must we, and keepe it holy, for that is the end of our rest: but he rested the whole seuenth day, and so must we. And this is that which *Zanchius* obserueth vpon these very words of the commandement, *Vt sanctifices:* that is, saith he, *vt consecres totum: that thou consecrate the whole day to the worship of God.* And in the words following he saith, that the cause of commaunding rest vpon this day is, not that a man should be altogether idle: *sed vt toto illo die vacare possit diuinis: but that, in that whole day he might attend vpon diuine and holy things.* Which is that also which *Ireneus* had obserued long before; *Sabbatha perseuerantiam totius diei: The Sabbaths doe teach vs that there ought to bee a perseuerance and continuance of an whole day in the seruice of the Lord.* And therefore in the Councell of *Turon* it was decreed, that *they should rest from all worke, and be occupied in praising Gods name (vsque ad vesperam) euen vnto the euening.* And in the Councell of *Paris*, they

Zanch. in 4. præcept.

Iren. contra Valent. lib. 4. cap. 31.

Concil. Turon. cap. 40.

Concil. Paris. cap. 1. they say, *Let your eyes and hands be lifted vp vnto God, to̅ ille die, all that day.* For as S. *Augustine* very well saith, *Wee must not thinke that a little peece of that day is sufficient for Gods seruice, and all the rest we may bestow at our pleasures.* For as wee haue seene before, therefore are they called *the Lords Sabbaths*, and in the new Testament, *the Lords daies*, because they are wholy to be imployed in his seruice. And therefore Master *Caluin* very excellently saith: *Let vs know that this day is not ordained for vs only to come to the Sermon, but to the end we might imploy the rest of the time to laude and praise God.* For as one very learnedly obserueth: *It is not simply said, Remember the Sabbath, but the Sabbath day, and not the things of the day, but the day it selfe.* And so I conclude with *P. Martyr*, *Of euery seuen daies, one must be reserued to God:* he meaneth one whole day not a peece of it. For seeing God sanctified both by his precept, & also by his own example, that whole time it must be spent in holy exercises; for no part of things sanctified must be imployed to any prophane vse: & therfore the law was, ỹ no such thing, *whether it were mā, or beast, or land, neither might be sold, neither redeemed, but remaine holy vnto the Lord.* And so ỹ Prophet *Malachi* doth pronounce the curse of God vpon them, who when they had vowed and consecrated one thing to the Lord, did keepe that to themselues, and brought another, saying, *Cursed is the deceiner &c.* As also afterwards he doth denounce the iudgement of God vpon those, who did peruert the tithes and offrings, which were holy vnto the Lord, vnto their owne priuate vse, saying, *Will a man spoyle his gods? yet yee haue spoyled me: but ye say, Wherein haue we spoyled thee? In tithes and offrings. Ye are cursed with a curse: for ye haue spoyled me, euen this whole nation.* Which wee see was brought vpon *Achan*, who by the iudgement of God was stoned to death, for taking part of the pray and spoyle of Iericho vnto himselfe, which was consecrated wholly vnto the Lord, as it is set downe at large in the booke of *Iehoshua*. And afterwards vpon *Ananias* and *Sapphira* his wife, who selling a possession, & dedicating it to the Lords vse, did afterwards agree together

Caluin. vpon Deut. 5 ser. 34.

Muscul. in præcept. 4.

P. Martyr in Gen. 2.

Leuit. 27. 28.

Malac. 1. 14.

Chap. 3. 8. 9.

Iehosh. 7.

together to keepe away part of the price, & so brought not the whole, but the other part, and laid it downe at the Apostles feete: for which both of them one after another were stricken stark dead, at the voyce of *Peter*, and gaue vp the ghost. By which wee see, that God will not haue vs to diuide holy things betwixt him and our selues, to giue one part to him, and to take the other to our selues; but as they be his, so will he haue them to bee bestowed wholly vpon himselfe. The like is to be said of holy time, he will haue it altogether to bee bestowed vpon himselfe, and therefore seeing the seuenth day is sanctified, it must not only in one part, but the whole day be imployed about his seruice. But some are so altogether prophane, and readie to *deuoure the holy things*, (as *Salomon* speaketh) that if they haue been at the Church in the forenoone, then they thinke they may lawfully tarrie at home in the afternoone: but wee must remember, that as there was daily sacrifice morning and euening, so *the same were doubled vpon the Sabbath day*, and the people came to the Temple to them not onely in the forenoone, but also in the afternoone: as appeareth by the practise of the Apostles, *Peter and Iohn, who went vp together into the Temple at the ninth houre of prayer*, that is in the afternoone at the time of the euening sacrifice, which was not without prayer. Others thinke that the whole obseruation of the Sabbath is in the vse of the publike exercises, so that as soone as they be out of the Church doores, they are readie to talke of all worldly affaires, and especially if euening prayer be ended, then they imagine that they may doe what they list, and so are readie to go to all kinde of recreations, or to any worke, and thinke that they may doe it lawfully. And some of these (as Master *Perkins* saith) *are men both godly and learned, who are of opinion, that all daies are alike without exception, and are equall in their own nature: and therfore vpon the Lords day, when the publike worship is ended, men may then returne to their labours, or giue themselues to recreation*: but hee is of another iudgement himselfe, and saith, that *this doctrine seemeth not to stand with the truth of the*

Act.5.

Prouer.20.25.

Num.28.9.

Act.3.1.

Contrary to the opinion and practise of some Protestants.

M. Perkins vpon Gal.4.10.

fourth Commandement. Indeede the Romanes as it is well knowne had ſuch kinde of daies, as theſe Proteſtants doe make, in which after that they had ſerued their Idols in ſome part of them, the reſidue of the time they might beſtow vpon their pleaſures, or vpon the world; and they were diſtinguiſhed from the reſt by their names. For they did diuide the daies of the weeke into three kindes, whereof ſome were *Feſti*, others *Profeſti*, and ſome *Interciſi*. *Feſti dies dicati ſunt: The firſt kinde were holy daies, and were dedicated vnto the religion of their falſe gods. Profeſti hominibus: The ſecond kind were working daies, and were allotted vnto men to adminiſter all publike and priuate affaires. Interciſi deorum hominumque communes: The third kinde were betweene them both, and as I may call them, Halfe holy daies, being common both to their gods and to men: Illorum enim dierum quibuſdam horis fas eſt, quibuſdam fas non eſt ius dicere: For in ſome part of thoſe daies the Courts were open, and it was lawfull for men to pleade, and the Iudge to giue ſentence, or to doe any other worldly buſines, but another part of the day it was not lawfull.* But we haue no ſuch diuiſion of daies, neither muſt the Lords day be ſo mangled into houres, as they are of ſome; that ſome of thoſe houres ſhould bee for him, and when they are ended, the reſt ſhould be for our ſelues. Neither doe we reade of any ſuch in the old or new Teſtament, nor in any eccleſiaſticall writer in the Primitiue Church, or ſince. But in the Commandement there is mention of ſixe daies appointed for worke, and the ſeuenth wholly for the Lord. Whereunto the Prophet *Ezekiel* had reſpect, when he ſaith, *The gate of the inner court, that turneth toward the Eaſt, ſhall be ſhut the ſixe working daies: but on the Sabbath it ſhall be opened, and in the day of the new Moone it ſhall be opened.* Where hee maketh mention but of two kinde of daies, the one working daies, the other the Sabbath and new Moones, which were both of them holy: and there were none of a middle nature betweene them both, as were among the Romanes, and are among ſome of our Proteſtants. Of theſe kinde of daies ſpeaketh the Romane Poet in a verſe of his:

Macrob. Satur. lib. 1. cap. 16.

Ezek. 46. 1.

Qui

Qui iam faſtus erit, manè nefaſtus erat. Ouid Faſt. lib. 1

This part of day permits to worke,
Which whilom did I call to kurke.

So that that day, which in ſome houres a little before was holy, afterwards in the reſt of the houres was made working day with them: as ſome of our time doe, who if they haue been at Church, when all is done they thinke that in the reſt of the time they may goe to bowles, or doe what they will. Indeede thus did the Heathen vſe their daies, who knew not God, nor his word: but herein were they more deuout than theſe common Goſpellers, though they had leſſe knowledge, that they dedicated ſome daies wholly to the ſuperſtition of their Idols, though other holy daies they parted between God and themſelues. But theſe men ſpend no whole day in the ſeruice of God, but the beſt daies that they beſtow vpon God are *Interciſi, & non Feſti*; *not holie daies, but halfe holy daies*: that is, holy day in the forenoone, & working day in the afternoone, or at ỹ leaſt after euening prayer: and none of them are *Feſti*, that is, holy vnto the Lord: but *Deorum hominumque communes*: common to God, and to themſelues, as theſe were. But we ought to ſanctifie the whole day, which as it is a day of reſt, ſo the reſt muſt be ſanctified. The Gentiles indeed had ſome daies of reſt, which were not properly holy, though in a generall ſignification they were ſo called, as it is moſt euident in their writings, and as *Zanchius* obſerueth: *Feriæ omnes dies erant*: *All thoſe were counted daies of reſt, or Feſtiuall daies, in which they did reſt from their ordinary labours, whether on theſe daies they did attend vpon the worſhip of their gods, or they did not. Sicut fiebat in nundinis*: *As it was vpon the ninth day, for then they reſted from their labours, but they did not beſtow the time in holy things.* Thus they ſeuered their daies of ſolemne reſt from the worſhip of God for want of the Scriptures, and ſo do many in our daies, and after this manner they could be content to ſpend the Sabbath, either in whole, or in part; and herein to be like the Gentiles, who did thus keepe their holy daies: *Vacabant vel ſacrificijs* Zanch. in 4. præcept.

offerendis: They either were occupied in offering vp of sacrifices, or in making of great feasts, or in setting foorth of playes to the honour of their gods. So many in our time could be contented to put all these together, the seruice of God, making of feasts and playes; and in them to spend the Sabbath day, some part of it in one of them, and the other part of it in the rest. But the Imperiall lawes some of them forbidding to frequent any stage playes, or other spectacles and showes vpon the Lords day, render this reason: *Quia ad dei cultum tota ea dies pertinet: Because that whole day pertaineth to the worship of God, and is to be bestowed therein.* Whereunto agreeth also the Canon law (that is pure) *Omnes dies dominicos à vespera in vesperam: We teach that euery Lords day ought to bee kept with all reuerence, from the euening to the euening.* Wherein though wee differ from them in the limitation of this day, both the beginning and ending of it: we holding that it beginneth not at the euening, but at the morning, according to the time of Christs resurrection, which brought in this day, as hath been shewed in the former booke; yet they agree with vs in this, that an whole day ought to bee sanctified, consisting of 24. houres, when they say, from euening to euening. And indeed such a kind of day did the Lord sanctifie at the first, and command for euer after to be kept of men: and therefore wee ought to bee so farre from thinking, that wee may abridge some part of the day from the seruice of God, as that wee must account the night holie as well as the day, and spend it thereafter, not onely in rest, but in holy rest. So that though vpon that day we may take our sleepe, as well as vpon any other day of the weeke, euen as we may also our meate: yet we must not giue our selues to sleeping, no more than we may to surfetting: according to the manner of some, especially great folkes, and in great cities and townes; who lie longest in bed vpon that day, as then also they haue their greatest feasts: and so make that a day of carnall, fleshly, and wordly rest, and not of sanctified and holy rest. The day of fast, which is of the nature of the Sabbath, the Prophet *Ioel* bids them thus keepe: *Let the*

Priests

Leg. fin. C. de feriis.

Decretal. lib. 2. de feriis cap. 1.

The Sabbath consisteth of 24. houres, day and night.

Priests lie all night in sackcloth: shewing that they should continue their fast at least some part of the night: as it is said of *Dauid*, that when he fasted, *he lay all night vpon the earth.* And also as Queene *Hester* willed the Iewes to *fast for her three daies, and three nights, and promised for her selfe, and for her maides, that they would doe the like.* So that from hence we see that the Sabbath is not ended, when the night commeth, because it must be a naturall day, that is an whole day, consisting of day and night. As *Beroaldus* writing of the daies, and of the diuersitie of them, saith, *A day consisteth of two parts, one properly called day, and the other night: as it is said in Genesis, the euening, and the morning were the first day:* where the beginning of the night and day by a figure, is put for the whole night and day, of which euery naturall day consisteth. Whereunto agreeth *Zanchius* intreating vpon these very words: *Nunquam fuit dies naturalis aut longior aut brevior viginti quatuor horis: A naturall day was neuer longer or shorter than 24. houres.* And so hee saith, *that the very first day that was created, was neither longer, nor shorter than so many houres: the night then consisting of twelue houres, and the artificiall day of as many, because then the day, and the night were perfect.* Which whole space of foure and twentie houres in the night and in the day, the Grecians call νυχθήμερον, as if wee should say, night and day ioyned together: whereof the Apostle speaketh vnto the Corinthians, νυχθήμερον ἐν τῷ βυθῷ πεποίηκα; *Night and day haue I been in the deepe sea:* that is, whole daies and nights together. The Latins do call it, *Diem plenum*, a full day: as *Ouid*;

Ioel. 1.13.

2. *Sam.* 12.16.

Hest. 4.10.

Beroald. Chron. lib. 1. *cap.* 4.

Zanch. de operib. creat. part. 2. *lib.* 1. *cap.* 2.

2. *Cor.* 11.25.

—*& plena tempora quarta die:* *Ouid Fast. lib.* 3

The fourth part of a full day, that is sixe houres. And *Seruius* vpon a verse of *Virgil*, (*Iamque vale, torquet medios nox humida cursus:*) in which *Anchises* hauing appeared to his sonne *Eneas* in a dreame, after much talke thus taketh his farewell of him: saith, *that a full day is consisting of 24. houres, for night is part of the day: but we call it day of the better part:* And so men vse to speake: for in reckoning vp the daies, without any mention of the night, they say, the first, second,

Virg. 5. *Aeneid.*

and third day, including the night, though they doe not name it. The same is to bee vnderstood of the seuenth day, the Sabbath day, the Lords day; that they include the night as well as the day. For when it is said, *Sixe daies shalt thou labour, and doe all thy worke, but the seuenth day is the Sabbath of the Lord thy God:* the meaning of the Lord is that wee should giue him as long a day, as he giueth vs. Now then if we vpon this permission take it for granted, that in the sixe nights we may doe what busines we haue to doe, as well as in the daies; and that when wee are in bed we may spend the time, or some part of it in ordering our worldly affaires, as neede requireth: if wee thinke this lawfull, why should we not thinke also, that hee hath taken the seuenth day and night also, and that we ought to sanctifie some part of that as neede requireth? That Psalme, which by the title of it, appeareth to bee made specially for the Sabbath, and to teach vs the right manner of sanctifying the same; when the Prophet begins it thus: *It is a good thing to praise the Lord, and to sing vnto thy name, O most high: to declare thy louing kindnes in the morning, and thy truth in the night*; sheweth that the Sabbath as it consisteth of day and night, so we must spend the morning, euening, and whole day, yea some part of the night, so farre as our necessarie rest and sleepe will permit vs in praising and seruing the Lord. So that I may say of the Sabbath daies, as S. *Augustine* speaketh of all daies generally: who making mention of the flood of *Noah*, and how then the raine continued fourtie daies together, saith, *Prorsus tantus tunc fuit dies, quantus & nunc est: Surely the daies were then altogether as long, as they are now, which were ended in 24. houres, in the space of the day and night.* And a little after he addeth: *In the deluge there was continuall great raine fourtie daies together, which daies did not consist of two or three houres, or somewhat more, but of 24. which were spent in the day, and in the night.* So, I say, I may say of the Sabbath, that it cõsisteth not of two or three houres, or somewhat more (as many men doe make such daies for Gods worship on the Sabbaths) but of 24. that is of the day and

Deut. 5. 13.

Psal. 92. 1.

August. lib. 15. cap. 14. de ciuit. dei.

and night. As himselfalso in another place doth thus generally define all daies, writing vpon these words of *Moses*, which we haue heard before that *the euening & the morning were the first day; Non eodē modo nunc appellatur dies:* He saith, *that, day in this place is not so taken, as when it was said, hee called the light Day: but as we for example vse to say, a moneth hath thirtie daies: for in this speech in the name of day the nights also are included: but in the other words light was called day, that it might be distinguished from the night.* So that his meaning is, that though properly that time is called day, wherein we haue the light of the sunne: yet in our cōmon speech the day includeth the night, and so is it takē in this commandement, wherein God would haue vs sanctifie the whole day vnto him, that is day and night. And there is great reason of it, as we haue already heard, and may further perceiue, for if *Adam* in his integritie did stand in neede of an whole day to preserue him in it, and therefore God gaue him so much, and no lesse; then wee that are so foulie fallen from it do much more stand in neede of it, to recouer vs into that estate of it againe: in so much that we had neede rather to redeeme some part of the sixe dayes, as the Iewes did with their daily morning & euening sacrifice, than lose any part of the seuenth day. And if wee see men for the cōmodities of this world, to be so carefull to make the most of their time, that in harueſt they will worke the whole day, and part of the night: and in a Faire to make their prouision they will doe the like, and not thinke it sufficient to take an houre in the forenoone and as much in the afternoone: why should we not learne this wisedome of the children of this world (as our Sauiour Christ willeth vs) to be as carefull in redeeming of the time for the benefite of our soules? and so vpon the Lords day, which is at it were the spiritual harueſt, and faire day to make prouision for our soules, to spende away the whole time well, and not some few houres of it? Especially also seeing that the Lord doth require of vs the seuenth part of the weeke, which we cannot giue vnto him in truth, vnles we giue him the whole seuenth day, both day and

Idem cap. 17. de Genes. ad literam.

Luk. 16.8.

and night, and not some few houres of the same onely. Therefore as we are not to breake the holy rest by working some part of that day, but by a continuall resting from worldly affaires to make it an absolute and perfect day of rest: so we ought not by neglecting the meanes of Gods worship all that time, to violate the sanctification of that rest in any part: especially seeing the sanctification is greater then the rest, and the rest was appointed but for that. So that as *Moses* speaking of the ordinarie day of fast, which was of the nature of the Sabbath, and is so called, saith thus of it: *This shall bee vnto you a Sabbath of rest, and yee shall humble your soules: in the ninth day of the moneth at euen, from euen to euen shall yee celebrate your Sabbath:* where hee doth limit the day from euen to euen according to their computation then: so I say of our ordinarie Sabbath, that we must celebrate it from morning to morning, that so it may bee answerable vnto the other, and of the same length with it. Therefore there must needes be certaine other holie dueties, and parts of Gods worship, besides the publike, which wee must walke in the rest of the day, when the congregation is dissolued, and when wee are alone by our selues; which are the priuate religious exercises of a Christian man, in which he sanctifieth the rest of the Sabbath, and they are, *all such parts of Gods seruice, which a man can doe by himselfe alone, or with others of his houshold, or neighbours*; whereby hee might prepare himselfe, or them for the publike ministerie (which is the chiefest) or afterwards make it most profitable to himselfe or them: or whereby he might exercise the duties of mercie to others.

Leuit. 23. 32.

Vnto which it seemeth Master *Bucer* had respect, when as hee speaking of such things, as are to be done vpon the Sabbath, and hauing named those that are publike, *as to heare the word, to receiue the Sacramẽts, to prouide for the poore*; vnto them addeth: *Instituere ad pietatem familiam, to instruct a mans houshold vnto godlines. In the former part of the day therfore euery one must prepare himselfe for the Church*, that he might come thither with profit: for if in all worldly things,

Bucer in Mat. 12. 11. In the first part of the day we ought to prepare our

that

that bee of any moment, wee doe prepare our selues, then much more ought we to doe it in heauenly, whereunto wee are most vnfite, as they in themselues are the greatest and most profitable: especially when the benefit of them is so great, if wee be prepared, and the daunger is so perilous, if wee be vnprepared: for the preaching of the word is *the sauour of life vnto life, or the sauour of death vnto death:* And in the Sacrament is offered vnto vs *the bodie and bloud of Christ,* to nourish vs vp vnto euerlasting life, *but if we eate and drink vnworthily, we procure Gods iudgement against our selues.* The Lord in speaking to his people from heauen in an extraordinarie manner, did command them *to be prepared extraordinarily:* by which practise of his he declared, ẏ in the ordinarie ministerie of the word, there ought to be some ordinarie preparation, if we will be partakers of it with profit. The ground is prepared for the seed, the stomack for meate, the whole bodie for physicke: this *is the immortall seede, whereby wee are begotten into an assured hope of a farre better life:* This is the food and physicke of our soules, whereby our life is preserued, and we kept from eternall death, therfore we must be prepared for it.

selues for the publike assemblies.

2. Cor. 2. 15.

1. Cor. 11. 24.

vers. 29.

Exod 19.

Matth. 13. 23. Luk 8. 11.

And this is so much the more diligently to bee marked, because it is so little knowne, and lesse practised in the world. For if the day were as long againe, as the longest in the middest of Sommer; a great many would spende away the time (I know not how) and neither at home, nor in the way, nor at the Church thinke to prepare themselues one whitte. And if they haue made a few prayers at their first comming in, then (if seruice be not begun) they are as ready to talke of any worldly matter, with any that wil giue them the hearing, as euer they were; if it were halfe an houre together, yea though the minister be there, vntil he begin the first word: for want of which preparation, either they can receiue nothing, or it doth them no good, which is the very chiefe cause of so much fruitlesse hearing of so many good sermons, as is euery where; in so much ẏ they which otherwise haue good wits, and great affections, here are both senseleſſe

The want of which preparation, is the cause that the word is so vnprofitably heard of a great many.

ſenſeleſſe and without feeling; ſo that they ſit more like ſtockes then men, conceiuing no more then the very ſtooles they ſit vpon, carrying away no more then they brought wit them. And if it bee not ſo, what is the cauſe that many reaſonable men hearing one man at one time ſpeaking one and the ſame worde of God ſo plainly (that if it were poſſible young children might vnderſtand it) ſome ſhall ſo greatly profit by it, *that wiſedome ſhall be iuſtified of her children*: others ſhall ſo meerely not conceiue one word, as though they had been deaffe, aſleepe, or in a trance, or ſtark dead all the while?

Matth. 11.19.

And that it is ſo indeed, let the intollerable ignorance of men euery where after this long preaching of the word, *Vnder the late moſt happie raigne of her gracious Maieſtie*, by the ſpace of fiue and fortie yeeres, and in theſe that haue followed vnder the bleſſed gouernment of his moſt excellent Highnes, (whom God ſtill long preſerue to that ende, and adde as many happie yeeres vnto his raigne as may be) let them all, I ſay, ſpeake for it, and ſee whether wee complaine, before wee haue cauſe. Nay let mens owne wofull experience tell themſelues, that when they haue moſt prepared themſelues, they haue moſt profited by the publicke miniſterie: and contrariwiſe, then haue they been moſt vnprofitable at it, when they haue come moſt vnreuerently and vnprepared to it. In ſo much that a man of meaner gifts ſhall ſome times bee more profitable to them, when they are thus prepared; then another that hath more excellent graces, at whom they may wel wonder, but receiue no profite by him, when they be not prepared for it. I know the Lord is mercifull, and he doth not alwaies deale with men according to their deſerts, and therfore many times when they come vnprepared, he bleſſeth his owne ordinance vnto them, that hee might performe the trueth of *that promiſe, which hee hath annexed vnto it*, ſaying to his Apoſtles after his reſurrection, *Goe and teach all nations, and baptiſe them in the name of the Father, and the Sonne, and the holy Ghoſt, teaching them to obſerue all thinges, what ſoeuer I haue commaunded*

Matth. 28.20.

you:

you: and loe I am with you alway, vntill the ende of the world: where he promiseth that he will be with their ministery by the inward operation of his spirit to make it effectuall, and with the ministerie of their successors vnto the ende of the world; and his mercie is aboue all our sinnes; but how can men looke for any such thing ordinarily, when they are not prepared for it? And doth hee not it vnto them to teach them, that hee would bestow vpon them greater mercie by these meanes, if they would prepare themselues for it?

How we ought to prepare our selues before we come to the Church.

But how shall men prepare themselues? Surely first of all let them be perswaded, that they ought to prepare themselues, and then this is the beginning of their preparation; secondly *let them examine themselues*, not onely how they haue spent the weeke past, and euery day in it; calling themselues to an account before God, what sinnes they haue committed day or night, to be humbled for them; what benefites receiued, that they might bee thankefull; and what duties they haue done, that they might be comforted therin (all which though they be shortlie spoken, they are not so soone done, and here is not so much neede of a good capacitie to conceiue, as a good conscience to practise:) but also generally what is their estate, what graces they want, what be their sins past, what their infirmities present: and becausse the Lord hath appointed his worship to comfort vs ouer these, let vs pray vnto God before hand, that the prayers of the Church might be directed, the Minister of the word so disposed, and euery thing in the Church so gouerned, and so blessed vnto vs by his spirit, as might make not onely for our good in generall, and the good of others, but in these speciall things that we stand in most need of.

2 There is great cause to pray, before we come to the Ministerie of the word.

And so let *vs pray for our selues and others*, and that wee might be holpen by them; but especially let vs pray for *the Ministerie of Gods word*, that to it might be ioyned the ministerie of his spirit; which when we doe, the Lord (that heareth our prayers, and that knoweth our wants) will cause vs to heare that, which we most of all desired: and that which

is

is spoken generally, the spirit will applie vnto vs particularlie; euen as many eating of one meate receiue sundrie kinds of nourishments from it: and hee will cause the steward of his house, to giue vnto vs that meate, which hee most of all knoweth that we stand in neede of: and then we shall heare him speake, as though he were in our bosome, and *the secrets of our hearts shall be made manifest:* not that he knoweth what is within vs, but the Lord knoweth (whose minister he is, for our good) and the holy Ghost doth, which accompanieth Gods ordinance) and the worde doth, which is preached; *For the word of God is liuelie and mightie in operation, and sharper then any two edged swordes, and entreth thorough, euen vnto the diuiding asunder of the soule, and the spirit, and of the ioynts and the marrow, and is a discerner of the thoughts, and the intents of the heart; neither is there any creature, that is not manifest in his sight, but all things are naked and open vnto his eyes, with whom we haue to doe.*

1.Cor.14.25.

Heb.4.12.13.

And that wee might the rather bee perswaded that wee ought thus in the feeling of our wants, pray vnto God; we must remember, that we cannot so much as vnderstand the word, vnlesse Gods spirit doe teach vs; *For we are darkenesse it selfe:* And *the naturall man perceiueth not the things of the spirit of God, (for they are foolishnes vnto him) neither can hee know them, because they are spiritually discerned:* and besides, the word of God is high, and there are many mysteries contained in it, and *a wisedome that is hid, which many Princes of this world doe not know,* as it is in the same chapter: and all the articles of our faith are aboue our reason, nay wee account them foolishnes: Therefore both in the inward feeling of our owne blindnes, and in a reuerent estimation of Gods holy worde, wee had neede to pray for the inlightening of his holy spirit, *which searcheth all things, yea the deepe things of God, and no man knoweth the things of God, but the spirit of God:* as it is most liuely set forth vnto vs in this very chapter. And so let vs pray with the Prophet in the 119. Psalme, in a great many places: *O Lord teach me thy statutes,* and *open mine eyes that I might see the wonders of thy law:*

Ephes.5.8.

1.Cor.2.14.

verse.7.8

To haue our vnderstanding inlightened.

Verse.10.11.

and

and *make me to vnderstand the way of thy precepts:* and *teach me good iudgement and knowledge,* and *giue me vnderstanding that I may learne thy commandements:* and *deale with thy seruant according to thy mercie, and teach me thy statutes.* vers. 16.

And when wee doe vnderstand (thorow the blessing of God obtained by prayer) wee must *pray further that our affections might be framed according to our knowledge,* which we had need to doe so much the more, because it is harder then the other; and yet our affections doe more ouerrule vs, then our knowledge, in so much that wee doe not many times that that we know to be best, but which we like best: and so at some other time of the day, we must *pray that these things might be called into our remembrance,* and that we might bee transformed into not onely the knowledge, but faith and obedience of them, which is the ende of all: and generally, *that the fruite of all things might appeare in our liues,* to our owne vnspeakeable comfort, the benefite of others, and Gods glorie most of all, which without the especiall assistance of his holie spirite, wee cannot obtaine, by the most excellent gifts, and most painefull endeauours of his best seruants. For *Who is Paul, and who is Apollo: but the ministers by whom yee beleeued, and as the Lord gaue to euery man: I haue planted, Apollos watered, but God gaue the increase: so then neither is hee that planteth any thing, neither hee that watereth, but God that giueth the increase,* saith the Apostle. Therefore as the Minister must pray much for his people, if euer he wil doe any good to them; euen as it is said of the Prince of pastours, *that in the day time hee taught in the temple, and at night went vp into the mountaine to praye:* so the people must pray much more for the minister and themselues, both before and after; both that they might bee prepared to obtaine, and continue in that good which they haue gotten.

And the affections of our hearts reformed.

And our memories confirmed.

1. Cor. 3. 5.

And our liues framed to the obedience of it.

Luk. 21. 37.

Many doe wrongfully complaine, that their minister is vnprofitable vnto them, hee doth them no good, they cannot conceiue him. (I doe not say, but that the complaintes of some are iust,) yet let them consider whether some great part of the fault be not in themselues, namely the want of

prayer

We ought to read the scriptures, priuatly at home.

prayer before, and their negligence afterward. Now vnto priuate prayer must be adioyned *priuate reading of the Scriptures*, at such times of the day, as they shall finde it most conuenient, both that they might generally be acquainted with the bodie of the Scripture, and also that they might haue some more speciall vse of certaine partes, as they shall stand in neede, either to bee confirmed in any point of doctrine publikely taught, or might thereby receiue any speciall comfort, humiliation, or increase of such graces, as they labour most for, or might bee quickened vp vnto prayer.

Theoph. in Marc. 1. 21.

And hereunto may be referred that saying of *Theophylact*, *The law hath commanded men to rest vpon the Sabbath, vt lectioni vacent homines, that men might attend vpon reading*, which is true, not only of the publike reading in the Church especially, but also of priuate reading at home. For so it is that in most places the people doe heare the Scriptures seldome in the Church, and then but certaine portions of them, and not the whole word read ouer: whereby it commeth to passe, that they are vtterly ignorant in, and neuer so much as haue heard before of many texts, ỹ are alleaged in the sermons, for proofe of any doctrine; whereby they are not onely not furthered, but hindred; wondring at such strange, and seldom heard things, and so the thing is more obscure vnto them, then it was before, being proued by that which they vnderstand not. Nay the common stories of the bible, they are vnacquainted with: feare them with this or that iudgement executed vpon such a people, comfort them with such a mercie shewed vnto such a man; it moues them not; they know no such thing; they are altogether strangers in those matters: nay some cannot tell in what part of the Bible any such booke (as is alleaged) stands. Therfore whereas we may obserue it in the new Testament, that our Sauiour Christ and his Apostles in alleadging the places of the olde Testament, doe generally say, *thus it is written*, or *as it is written in the booke of the Psalmes*, or *this is that which was spoken by the Prophet Ioel*, or *well prophesied*

Matth. 21. 13. Luke 20. 42. Act. 1. 23. cap. 2 16. Matth. 15. 7.

Esaias

Esaias of you, &c. Now men are driuen to name the booke, the chapter, the verse, and all too little, to helpe men to find it out; so vnacquainted are they with searching the Scriptures, by *priuate reading*, no *not vpon the Lords day*, which is one of the peculiar workes of it.

Moreouer, (though wee bee something skilfull in the Scripture) wee cannot well presently in the Church stand reading euery place that shall bee alleaged, lest in the meane season some other most necessarie doctrine ouerslip vs; and wee not marking what went before, and followed after, cannot tell to what ende the place was alleaged, and so we lose the profit of it; therefore (doing our endeauours to marke the Scriptures alleaged) it shall be profitable for vs afterwards, at home to reade them ouer, when wee shal bee more free from distraction, and haue more leasure to doe it conueniently: which is that that is commended vnto vs, by the practise of the Church in Berea, that when *Paul* had preached vnto them Christ Iesus, and had proued him to be that Sauiour of the world that was promised, they *read ouer those Scriptures, to see whether it were so or no*, according to the commandement of our Sauiour Christ, *search the Scriptures, for they are they which testifie of me.* Therefore so many as can reade, let them do it vpon the Lords day, and they that cannot, let them see the want of it to bee so great in themselues, that they bring vp their children vnto it; and in the meane season repayre to those places where they may haue the Scriptures read vnto them, and let them get the Bible into their houses, that when any come that can reade, they may haue it in a readines, and lose not the oportunitie that is offered; euen as they are contented to haue many other things in their houses, which (though they know not how to occupie themselues) yet some of their friends may when they come; especially when the benefite of it shall redound not onely to him that occupieth it, but to himselfe, and all his household.

Act. 17. 11.

Iohn 5. 39.

Vnto the forenamed exercises we must ioyne *meditation, as a most notable part of Gods seruice*, which is the very life and strength

We must vse priuate medi-

cation vpon that, which we haue heard and read.

strength of the former, and without the which they are made weake, and vnprofitable vnto vs. For *meditation* is that exercise of the minde, whereby we calling into our remembrance that which we know, doe further debate of it (as it were) with our selues, reasoning about it so, and applying it to our selues; that wee might haue some vse of it in our practise, and therefore it frameth the affections of our harts accordingly; so that it is an occupying of the whole mind, both of the reasonable part whereby wee doe remember some thing; and furthermore wee (being reasonable creatures) doe gather some other things vpon it, by finding out the causes of it, espying the fruite of it, or considering the properties of it, and so doe make some profitable vse of it to our selues; whereby also our affections must needes be framed some one way or other to loue, ioy, desire, hatred, feare, &c, according to the diuersitie of our meditations; and all those affections in their seuerall kinds, shall be so much the more vehement, by how much the meditation is more serious and earnest. As for example, to *meditate vpon the word*, is diligently to call into our remembrance, that which wee haue learned by hearing, or reading before, and to muse vpon it so, that we be able to goe from point to point; and then to apply the generall thing to our selues, and to bee perswaded that wee must make our vse of it, and therefore wisely to examine how the case stands betweene the Lord and our selues, in that very thing, and then what is like to follow vpon it, whereby our harts being stirred, they might driue vs to put something in practise.

What meditation is, & how vntoward naturally we are thereunto.

And here I would gladly speake as plainly as possible I might, euen to the capacitie of the most rude and ignorant, because I know that it is so little practised of men, that they are not so much as acquainted with it, to know what it meanes. I confesse it is an hard thing indeed, but most profitable, and therefore wee are all of our selues most vnfit vnto it, and the diuell laboureth most of all to hinder vs in it; in so much that if hee cannot keepe vs from hearing and reading the word, and receiuing the Sacraments at the

time

time appointed, yet he will endeuour (as much as may be) to hinder vs from meditating vpon these, that wee might lose the profit of them. And if wee marke our selues narrowly, we shall finde our vntowardnes this way most of all; for when wee haue gone cheerefully vnto the Church, and there with the rest of Gods people, behaued our selues orderly; because these are outward things, and in them, it might seeme vnto vs, that wee haue had to deale but with men, it is that which is not so irksome vnto vs, and whereunto the wickedest man may very easily come: but afterwards to take some fit time to our selues, wherein wee will seuer our selues from men, and call our selues to an account before Gods iudgement seate, for that which wee haue heard, and to deale with our owne hearts in good earnest, for the doing or not doing of that which we haue learned, and (casting off all the cloakes of hypocrisie) to lay our hearts naked before God, accusing our selues, where wee come short of any thing, praying vnto him for his grace therein; confessing our sinnes that wee haue been rebuked of, craving the forgiuenes of them; acknowledging his mercie, where wee haue receiued any thing, intreating him for the continuance of it; & so to depart away either more humbled in our selues, to auoide sinne more carefully; or comforted in the Lord, to goe on forward in well doing more couragiously: this I say, as it doth especially build vs vp in godlines, so by due proofe wee shall finde, that without the especiall assistance of Gods holie spirit, there is nothing more lothsome in the world, and more tedious vnto vs, than it.

And I am assured, that it is a thing so altogether abhorred of the greatest part of the world, that they will not so much as haue a purpose once to meddle with it; yea and many that doe make a profession to serue God in the other parts of his worship, and that (as wee are to presume of them) in a good measure of truth; yet haue an euill opinion of this, and so bereaue themselues of much profit. For they purposing to passe away their time in as much mirth as

may be, and hauing determined to abandon all sorrow (yea
2. Cor. 7. 9. 10. though *some be godly and necessarie*) as farre from them as they can; will not thus straightly deale with themselues, lest it should make them melancholy (as they say) and driue them into their dumps: And lest happily at any time they might (through Gods mercie towards them) vnwittingly fall (as it were) into this necessarie dutie of *meditation*, that wee speake of, they will cut off all the meanes that might procure it; and therefore they will be in merrie companie (as they call it) continually, that they might not so much, as be alone at any time: and if perhaps they be, and so this creepe vpon them (the Lord seeking by all meanes possible to doe them good) then fearefully they hasten out of it, as fast as may be: and for that purpose some that are of great calling, are contented to maintaine at their charges one or other in their houses that can best feede their humour to be merry companions, or rather iesters vnto them, to pull them away from this good; though they will not be at halfe the cost yeerely in making prouision for some godly bookes and learned Preachers, when they haue none of their owne, that might bring them to the best mirth, and might shew them wherein the greatest ioy and soundest comfort doth consist; euen that, that would endure with them, when all other shall forsake them, and most of all accuse them.

The great good that may redound vnto vs by godly meditation.

But that we might be perswaded of the excellencie of it, let vs heare what the spirit of *Wisedome* and iudgement speakes of it. First of all the Lord commandeth *Ioshua*, that vnto the *reading of the law* he would ioyne *meditation*, as an especiall meanes to keepe him in the continuall practise of
Iosh. 1. 8. it, saying, *Let not this booke of the law depart out of thy mouth, but meditate therein day and night, that thou maist obserue, and doe according to all that is written therein.* Then the Prophet *Dauid* in the first Psalme, maketh it an especiall token of a godly man, and also commendeth it as a most singular meanes of his godlines vnto euerlasting life, when he saith:
Psal. 1. 2. 3. *Blessed is hee whose delight is in the law of the Lord, and in his*

law

law doth meditate day and night: for he shall be like a tree planted by the riuers of waters, that shall bring foorth her fruite in due season, whose leafe shall not fade, for whatsoeuer he shall doe shall prosper. Moreouer, if we look but vnto the 119. Psalme, and so content our selues with that, we shall see how many times the man of God commendeth this vnto vs; when first of all in the 15. verse, he speaketh thus: *I will meditate in thy precepts and consider thy waies:* and 23. *Princes did sit and speake against me, but thy seruant did meditate in thy statutes:* and 78. *Let the proud be ashamed, for they haue dealt wickedly and falsely with me, but I meditate in thy precepts.*

But aboue all, that is most notable which is in the 13. part of that Psalme, wherewith I will end: *Oh how loue I thy law! it is my meditation continually:* where wee may plainly see what is the iudgement of the Scriptures concerning this thing, which doe so often, and so highly commend the *continuall meditation* of the word. And it is to be obserued, that this may and ought to bee continuall, (that is very often) for when we lack opportunity to reade and heare the word, yet then may wee *meditate* vpon something profitablie; which that wee might doe, let vs remember what great things the Prophet speaketh of it in the next verse saue one following, which he found true by his owne experience: *I haue had more vnderstanding* (saith he) *than all my teachers, for thy testimonies are my meditation.* Wherein he doth assure vs, that if we will meditate vpon those generall rules, which we haue heard out of Gods word, we shall many times see more cleerely into the truth of it, than he that preacheth it, at least wise more than he expressed vnto vs: for by the spirit of God we shall be taught to apply it more particularly to our selues, than he did, or could, because we are most priuie vnto our owne estates. For as in all liberall Arts and Sciences nothing can bee taught so plainly, vnto which the scholler by meditation reasoning about it, shall not be able to adde somthing: and without the which the easiest teaching shall seeme somewhat hard: so is it in Diuinitie, that by Gods holie spirit, vsing earnest & diligent meditation in

Psal. 97. vers. 119. part 13. vers. 99.

the Scripture, wee ſhall moſt eaſily perceiue how to applie that to our owne practiſe, which hath bin publikely taught; and none can teach vs to haue ſo many ſundrie vſes of it in our liues and conuerſations, as our ſelues, when wee giue our ſelues to the profitable meditation of it.

How vnprofitable men are to themſelues and others, for want of meditation.

Without the which all that we reade and heare is but in a generall and confuſed knowledge: and we haue little comfort or edification thereby; eſpecially ſeeing Gods bleſſing is vpon his owne ordinance, and his curſe is vpon the neglect of the ſame. This maketh continuall hearers, and great readers of the word of God, to be vnprofitable to themſelues and others; becauſe for want of meditation, they know not how to vſe their knowledge: thereupō it commeth to paſſe alſo, that many preachers can ſay no more in the pulpit, then they finde in their bookes, (and therefore they toſſe ouer ſo many Commentaries as they doe, that they might haue matter enough) and ſo can goe no further: becauſe *without meditation all reading is vaine*, whereas that would miniſter abundant matter vnto their former readings. Beſides that,

Both the teachers themſelues.

they bring themſelues into a bondage to beleeue that, whatſoeuer their writer ſayes, becauſe they do not meditate vpon it: and they hinder their memories, becauſe they truſt all to their books: ſo that if they haue time ſufficient & ſtore of bookes, they are able to ſpeake publikely with great admiration & to the profit of the hearers; and yet of the ſame matters can ſcarſely ſpeake to a priuat man vpon the ſudden tolerably to his edification and comfort; becauſe hee hath but ſpoken it of the booke (as it were) and not laboured to make it his owne by meditation, and thereby to finde out how he might applie it to his owne vſe, and the benefit of others.

And this thing is ſo much the more daungerous, becauſe it hath infected alſo many of the beſt ſtudents in the Vniuerſities: Hereupon alſo it commeth to paſſe, that many of

And alſo the hearers.

the beſt people can ſay no more, then they haue heard, and they will alleadge that thus they haue been taught; but how to vſe that they know not, nay they forget a great deale

deale of that which they haue learned. So then (as it is in the common prouerbe) *not the greatest Clerkes are alwaies the wisest men:* nor they that haue most knowledge are alwaies fittest to gouerne; but they who labour to bring their knowledge into practise, and applie it vnto the time, by comparing things past with them that be present, and foreforeseeing as much as they can what will follow afterward. So not the greatest hearers and readers of the word, are the godliest men, and like to doe most good vnto themselues and others, but the greatest *musers and meditatours* thereupon; and they are like to bee so much the more profitable, because that whereas reading indeede doth better our affections, but most of all doth increase our knowledge; this so increaseth knowledge in vs, as that it especially breedeth good affections in vs, and quickeneth them vp most effectually, when they be begun before; and we know that our affections be (as it were) the feete of our soules, and do more carrie vs to euery thing, then our knowledge.

Therefore seeing the profit of meditation is so great, and the neglect of it bringeth so great losse, it standeth vs in hand (that so all the parts of Gods publike worship might be as profitable to vs, as they bee in their owne nature) that we should not onely prepare our selues to them before wee come, as we haue seene heretofore; but also diligently meditate vpon euery thing done in the Church afterwards. But I pray you let vs consider of it a little further, and so wee shall soone end this matter: let vs presume the best teacher that is, hauing a scholer of a most excellent wit, very apt to receiue any thing that is taught; yet if hee doe not vse to meditate vpon that, which hath been read vnto him, what great learning can hee attaine vnto? nay how little hope must there needes be of him? How much more then must it of necessitie be, that we (being so blind and dull of conceiuing in Gods worship, as wee be) should not be vnprofitable partakers of euery thing that is done most profitably in the Church, when we neglect meditation, that is the chiefest thing to keepe it, and to bring it vnto profite? There-

A similitude to that end.

fore let vs be sorie that in times past, we haue made the seruice of God vpon the Sabbath day so vnprofitable to our owne soules (as wee haue done) by neglecting this part of Gods worship vpon it; which as it is most worthie in it selfe, so would haue brought great commoditie to our selues: and let vs purpose hereafter that we will not passe away the Sabbath without godly meditations, and that this shall be one thing, wherein we will spend the time (that we haue free from the publike exercises) euen in meditating of things read and heard before, and let vs pray vnto God for his holy spirit, that we may performe our godly purposes.

An example to teach the simpler sort how to meditate.

The which that wee might doe euery one of vs to the greatest profite, let the simpler sort consider this, for whose sake I speake it, (which the learned know very wel already) that when they will meditate, they must so call things into their remembrance, as that they stay not there, but then (applying the same further vnto themselues) consider whether it was a vertue, that was commended vnto them, then to examine whether they finde it in themselues or no: if yea, then giue thanks to God for it, and vse the meanes to continue it, seeing it is so excellent: if no, then bee sorrie for it, and pray to God that he might giue it; if it bee a sinne condemned, and you find it in your selfe present, or that it hath been in times past; then consider whether you haue repented you of it sufficiently, and pray to God for the forgiuenes of it: if you find it not, giue thankes to God that hath kept you from it, and beware lest you fall into it hereafter, seeing it is so dangerous. If they be the promises of God, that haue been preached vnto you, then consider how you beleeue them, and what comfort you take in them, and labour to enioy them: If they be the threatnings of Gods iudgemēts, looke vnto this, what feare is wrought in you thereby, and hatred of sinne to auoyd them, euen as the promises doe bring forth a loue vnto godlines; with a great many meditations more, which the spirit of God will teach vs, if we pray to him for it, and be acquainted with this exercise, all which for breuities sake I omit: only these I haue set downe

as

as a taste to leade vs vnto the rest: and lest that any thing should be left for want of vnderstanding, euen of the rudest, I had rather seeme tedious and troublesome to the learned, (of whom I am to craue pardon that I haue been so long in this matter) than obscure and vnprofitable to the other. For I mine owne selfe would not haue thought, that the professors of the word had so neglected this dutie, as they haue, and were so ignorant in it, and therefore so vnprofitable in all Gods seruice, as I know many of them be, vntill I found it to bee most true, by that certaine experience, which I am sorrie for.

Therefore to conclude, we may well perceiue what great reason there is, that wee should account this to bee one of those priuate exercises, whereby wee should sanctifie the Sabbath, and keepe it holy, as wee are commaunded: vnto which wee must adioyne as another part of Gods seruice, and a most excellent helpe of our infirmities, *the conferring and talking with others of that which we haue in the word read or heard*: especially seeing both it is cõmended vnto vs in the scripture, & also by experience we shall finde the profit of it to be so great, to our selues and others. For first of all, this is that which *Moses* so earnestly commendeth vnto the Israelites before his death: *These words which I commaund this day, shall be in thine heart. 7. And thou shalt rehearse them continually vnto thy children, and shalt talke of them when thou tariest in thy house, and when thou walkest by the way, and when thou liest downe, and when thou risest vp.* Than the, which charge nothing can be more plaine, as it is most vehement. For he would haue them at all times and in all places to be occupied about the *wise and sober talking of Gods word.* The which is afterwards repeated almost in the very same words, as a thing especially to be regarded: *Ye shall teach these my words vnto your children, speaking of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest downe, and when thou risest vp.*

We ought priuatly to conferre and talke of Gods word one with another.

Deut. 6. 6.

Chap. 11. 19.

In both which places (although hee doth lay this onely vpon the fathers and children by name) yet his purpose is

not ſo to reſtraine it vnto them, as though others might thinke themſelues free from it, eſpecially ſeeing it is made generall in other places of the ſcripture; but becauſe they are vſually together in one familie, he ſheweth in their perſons, what ſhould be the talke of men in their common meetings; as alſo becauſe by this meanes the feare and ſeruice of God might be planted in their offspring, being conueyed (as it were) by hand, from father to ſon, hee declareth in them what ſhould be the exerciſes of all ſortes of men, that religion might not dye with themſelues, but might be eſtabliſhed with their poſteritie. The Prophet ſpeaketh more generally of it in the Pſalme. *With my lippes haue I declared all the iudgements of thy mouth*: confeſſing thus much of himſelfe, that he vſed to ſpeake of the word of God to others; not thereby commending himſelfe vnto men, but (as the Prophet of God) ſhewing in his owne perſon, what ſhould be the exerciſe of al the faithfull. For when as he had ſaid in the former verſes, that he diligently ſought the Lord in his word, wherein eſpecially he is to be found, and therefore gaue himſelfe to the reading and hearing of it; and in both he prayed to him, for the direction of his holy ſpirit, that hee might not wander from the true meaning and practiſe of it; and that which hee had thus learned by the bleſſing of Gods ſpirit, he laid vp in his heart, then he ſayth; *He talked of it with others for their benefit, and his owne further good.*

Pſal. 119. part 2

Verſ. 10.

Verſ. 13.

And indeede the Prophet *Malachy* noteth out the godly in his time, by this marke, that they conferred one with another of the ſcripture, which they had heard, when he thus writeth: *Then ſpake they that feared the Lord euery one to his neighbour, &c.* where, though it be not preciſely named of what they conferred; yet in the context and words of the Prophet it is eaſily gathered. For whereas he propheeieth of the preaching of the Goſpell by *Iohn the Baptiſt*, and our *Sauiour Chriſt*, wherein ſaluation is offered to the obedient, and deſtruction threatned to the rebellious; the Prophet ſetteth downe what was the fruite of this preaching; name-

Malac. 3. 16.

ly,

ly, that the vngodly made a mocke of it, whose words are first of all set downe and reproued, verse. 13. *Your wordes haue been stout against me, saith the Lord of hosts, &c.* Afterwardes he declareth what was wrought in the godly, namely, that *they conferred of those things diligently among themselues*: both of the iudgements denounced, that fearing them they might auoyd them: and of the promises, that beleeuing them, they might be comforted ouer them; and incourage themselues to waite vpon God for the accomplishment of them. Which we know to be so, not onely by the opposition of the godly and the wicked here set down, whose words must needes be contrarie; but especially for that which followeth; where it is said, that the Lord *listened to their conference*, that is, allowed of it, and promised to blesse them for it: vers. 16. *And the Lord hearkened and heard it, and a booke of remembrance was written before him, for them that feared the Lord, and that thought vpon his name.* 17. *And they shall be to me saith the Lord of hosts, in that day that I shall do this, for a flocke, and I wil spare them, as a man spareth his owne sonne, that serueth him.*

Thus we may easily perceiue that it is the duetie of all the true worshippers of God, to conferre of his word; which as they ought to doe at other times, so *most of all, when they haue lately heard it*; and so thereby haue some greater occasion to do it, & are therby (as it were) the rather prouoked vnto it: and if they will not do it then, it is to be feared that at other times, they will more neglect it: and if whensoeuer we heare the word, wee ought to talke of it, vnlesse we will lose a great part of the fruite of it; then most of all vpon the Sabbath, when we haue the word after an especiall manner; and besides haue ceased to talke of other worldly matters, that we might attend vpon this the better. And this is the chiefe cause why wee should leaue talking of worldly matters, that neither our mouthes, nor eares being filled with them, we might haue all the partes of soule and body taken vp with the seruice of God; euen our mouthes with speaking of it, and our eares with listning vnto the word of God.

Especially vpon the Lords day.

God. Which as it is a thing of rare profit, so it is smally practised of men; for how few shall you finde that will vpon the Sabbath prouoke themselues, and stirre vp others to *speake of that which they haue heard?* or that will either offer any occasion of such speech vnto others, or take it when it is offered by them? Nay we shall finde that our nature is so wholly corrupt in this thing, that wee had rather speake of, and listen vnto the things of the world many houres, than vnto heauenly things the least moment of time, yea euen vpon the Lords day: in so much that some haue tongue at will, and words enough till their mouth runne ouer, and you shall neuer finde them but they will haue something to say, so long as you talke not onely of the lawfull commodities, and pleasures of this life, but of vaine and friuolous matters: yet let any begin to speake of any part of Gods worship, then they will either interrupt it, by returning to their old matters; vnlesse some be as constant in pursuing of it, as they will be obstinate in crossing it: or else they are suddenly stricken into their dumpes, and haue not a word to say.

Which yet is greatly neglected.

Psal. 119. *part* 2 The Prophet in the forenamed place first saith, *I haue hid thy promise in my heart, that I might not sinne against thee:* and then addeth, *with my lips haue I declared al the iudgements of thy mouth.* By ioyning of which two together in this order, he telleth vs, that if we wil speak profitably vnto others, we must first haue the word within vs; and that not lightly floating in our braine, but deeply setled and hidden in our hearts. Whereunto agreeth that exhortation which the Apostle maketh vnto the whole Church of God at Colossa: *Let the word of Christ dwell in you plenteously in all wisedome, teaching and admonishing your selues mutually in Psalmes, and hymnes, and spirituall songes:* In which as he willeth them to conferre of the Scriptures, to the profit of one another, so he sheweth them how they shall come vnto it; euen when they are filled with it before hand; without which a man either can say nothing at all, or that which hee doth, shall be very cold and vnprofitable; and it may easily be perceiued,

What is the cause that there is no more talke and conference about the word of God.

Coloss. 3. 16.

ued, that it commeth but from the teeth outward (as wee say) neither hath it that power of the spirit which ought to be, and no doubt is in the communication of many of Gods children.

And here is that common prouerbe verified, that our Sauiour Christ alleageth in the Gospell, *Out of the abundance of the heart the mouth speaketh:* men are not most vsuallie speaking of that which they know best, but vpon which their heart is most set, and they take greatest pleasure in, or are most affraid of, &c. Then if we will by this most certaine rule of truth, measure what is in the hearts of men, and how they are there mooued at the hearing and reading of the word, either one way or other; we shall finde that the most part of men, if they be not voide of the knowledge of it altogether, yet they haue no sense or feeling of it in their hearts, neither doth it affect them one whit, but are benummed (as it were) that way, seeing that they are no more often in speaking of it. And let vs cease marueiling, why they are so prodigall of their tongue in all others matters, and in these are more niggardly and sparing of it, than they should; seeing that they are so stuffed with the one, and as it were like vnto vessels filled with new wine, which will breake if they haue no vent; and of the other they haue so little, or rather nothing in them at all, that you can scarsely wring out any thing from them. Euen as *Elihu* saith of himselfe, who being present at the conference betweene *Iob* and his three friends, who were more ancient in yeeres than himselfe; hee held his peace because of their yeeres, vntill they had not a word to say: and then speaketh to *Iob* himselfe, but with this preface, shewing what was that that moued him after so long silence to open his mouth, euen the abundance of matter that was within him, which he was not able any longer to containe: euen as the other by their silence did shew what barrennes was in them: of whom it is thus written, *Then answered I in my turne, and I shewed my opinion, for I was full of matter, and the spirit within me compelleth me: behold, my bellie is as the wine, which hath no vent, and* Matth. 12. 34. Iob. 32. 17.

and like the new bottles that brust: therefore will I speake, that I may take breath, and will open my lips, and will answere: and so goeth on with that most excellent speech that is set downe of him in many chapters. So that as modestie held him in a while for the reuerence that hee bare to his betters, so at the last abundance of matter in his heart, compelled him to speake whether he would or no. Therefore if men had more knowledge and better affections, they would be more plẽtifull in good speeches, as at other times, so most of all vpon the Lords day: and the want of both is the cause why they are so barren and fruitlesse that way, as at all other times, so most of all vpon that very day.

What fruit we might get by such conferences, and what wee lose by neglecting them.

Which as it is a great sin in men, and an especiall neglecting of a notable part of Gods worship vpõ this holy day, *so it is most assuredly a cause why all that which they haue receiued in the publike ministerie, is either so soone lost, or remaineth so vnprofitably with thẽ*. For what if men heare & reade neuer so diligently, if he neuer speake of it afterwards; is it possible that he should remember it so fruitfully in time to come as otherwise he might? Doth not experience teach all men, that those schollers are like to prooue best learned, which will conferre one with another, about that, which the master hath read vnto them before? And they that doe studie hard themselues, if they doe not conferre with others; besides that they shall sticke fast many times, and can goe no further, whereas they might easily bee holpen out by others; euen that also which they haue gotten cannot bee so deeply setled in them, as otherwise it might: so it must needes be, that if *we talke not of the Scriptures*, wee shall forget much of that which we haue learned, neither shall wee be so profitable vnto others, as the Lord would haue vs.

Conference greatly helpeth a mans memorie.

There be many that complaine they haue ill memories, and when they be iustly found fault with, for not profiting as they should; say, they cannot remember it, and it is true: but in the meane season, they marke not how the fault is in themselues, that they might amend it; for they are not carefull to speake of that, which they haue heard, and so to remember

member it to themselues and others; but as soone as they are out of the Church doores, they fall into other matters, and so put the other cleane out; especially when they continue in the former, the rest of the day, and will not giue that time vnto these that they should. For presuppose they haue the best memories in the world, yet (hearing a strange thing) if they will neuer tell it vnto others, or make report of it any more, how can they long remember it? Nay must they not needes soone forget it? On the contrarie we shall finde it to be most true, by sufficient triall, that they which haue but weake naturall gifts, and yet through age all are now more weakened and decayed; shall notwithstanding be able to tell you a long tale, with all the circumstances of time, place, persons, &c. which they neuer heard but once in their liues, and that (it may be) twentie or fourtie yeeres since: but of the stories of the Bible, which they haue that very day read, and besides haue heard them twentie times before, they shall be able to say very little or nothing to the purpose.

And what can wee iudge to be the cause of this, but that they haue told the one so many times to their neighbours, and haue gone it ouer and ouer againe, which maketh them so cunning in it; and of the other they haue scarse once opened their mouthes to speake, and therefore all is so cleane forgotten? Thus men may complaine as long as they will, and make excuses to blinde the eyes of others, and to deceiue their owne hearts, but God is not deceiued, who seeeth *the fruitlesse talking and vnnecessarie iangling*, about all other matters euen vpon his owne holy day, when they haue said little or nothing of those which did most of all concerne them. Therefore let vs bee vnfainedly sorrowfull, that wee haue not heretofore so carefully sanctified the Lords day in this part of his worship, as hee required of vs; and let vs confesse that we haue been iustly punished therein, that we haue lost a great part of that fruite, which otherwise we might haue reaped our selues, from Gods worship, and bestowed vpon others: and let vs hereafter bee more carefull,

carefull, *to spend some part of the day in such holy conference*, as may be profitable both to our selues, and we discharged of our duties to God thereby. And whereas wee haue a thousand things within vs and without vs, to hinder vs from it, let vs cast them away: and seeing the dutie is so necessarie, the commoditie thereof so great also, let vs endeuour our selues and call vpon others most earnestly to performe it.

1. Obiection. Some are ashamed to talk of the scriptures.

For why should we be ashamed of it? And seeing that the shame of the world hath not kept vs heretofore from vngodlie communications (vnto which shame yet iustly belongeth) why should it hold vs back from all Christian conferences, of which wee shall neuer haue cause to be ashamed? Nay why should we not haue our mouthes filled full of all good words, and our eares open to heare them from others, that it might appeare we are now ashamed, that wee haue spent so much time heretofore in speaking and hearing those things, whereof there came nothing but hurt to our selues and others?

Rom.6.21.

2. Obiection. Others thinke that it belongs onely to the Minister, and not to the common people.

And that we may not be so ignorãt, as to imagine, that *to conferre of the Scriptures is proper to the ministers, and not belonging to the common people:* which once to dreame of is a thing more meete for the darke night of poperie, wherein it was defended, then of the midday of the Gospell, which doth so manifestly gainsay it: besides that al the forenamed places, doe shew that this duetie is generally laid vpon all men, we may also see that the Apostle writing to the whole Church of God at Ephesus doth require this of them all alike, speaking of it first of all chap. 4. *Let no corrupt communication proceede out of your mouthes, but that which is good to the vse of edifying, that it may minister grace to the hearers.*

Ephes.4.29.

Chap.5.18. And in the next chapter, vers. 18. hee *would haue them filled with the spirit, speaking one of them to another in Psalmes and hymnes, and spirituall songs.* And then vnto al the Colossians.

Coloss.4.6. *Let your speech be gratious alwaies, and powdered with salte, that ye may know how to answere euery man:* And therefore when we be in the companie of others, we must not onlie not leaue it vndone, but wee may not put it off, and as it were

were straine curtesie to begin. I doe not deny, but that wee must haue wisdome in speaking, and that we must bee *swift to heare, and slow to speake:* especially in the presence of them, that haue more knowledge then our selues; but we must not lay it so wholly vpon the minister, as that (if he neglect it vpon any occasion) wee should thinke our selues free from it: But rather follow the example of the godly man *Elihu* in the like case, *Who after he had waited till Iob had spoken, and saw that there was none answer in the mouth of the three men,* began his speech, rather then the truth should not be maintained. First, making *that preface which is set downe of him in the same place,* as we haue heard euen now. *Iam.1.19.* *Iob.32.4.5.* *Vers.6.7.&c.*

3. Obiection. Our ignorãce ought not to keepe vs from conferring with other.

Moreouer, let vs not be kept backe from performing this duetie by the guiltines of our ignorance; for though it be a sinne in vs indeede, that the *worde of Christ doth not dwell in vs more plenteously,* and that we be no more filled with the spirit, and so cannot speake so profitablie as we should; yet none that is desirous to learne can be so ignorant, but hee may aske a question concerning some thing that hath been taught, and say, what is the meaning of this? or how do you vnderstand that? or how was such a thing prooued? and so begin the conference, and giue occasion to other to prosecute it: which if he doe in the feare of God, he shall find his blessing to bee such, that though hee conferre with others that haue as little knowledge as himselfe, hee shall not depart from them altogether vnprofitable. For that which euery man seuerally cannot doe, all of them together (as it were ioyning their strengths) shal be able to bring to passe; and as in a common gathering, though euery one giue but a little, yet the summe amounteth to a great deale: so the knowledge of many being put together, shall increase that, which was in euery man before. For the meetings of the godly are like a great many of firebrands layde together, in which though there bee some heate, when they are apart by themselues, yet being laid together it is doubled, & otherwise euery one would dye of it selfe: so though euery man hath some grace of Gods spirit in himselfe, yet it is *greatly*

The great benefit of mutual conference.

increased.

increased by conference (as it were by borrowing of the heate of others) without the which euen those that they haue, would by little and little decrease, and come to nothing. Nay it is most true, that the blessing of God is so great, and so certaine vpon his owne ordinance (that al men might be moued to submit themselues vnto it) as that men *conferring* about things, whereof they are altogether ignorant (keeping themselues within the compasse of Gods word) shal come to that knowledge in them, which not onlie none of them had before, but not any one of them could haue by himselfe alone attained vnto.

For euen as, though there be no fire in the flint stones, yet one of them striking vpon another doe bring forth fire betweene them, which commeth not from any one of them, but from both, and both of them stricken together: so by *the conference of many* that is found out, (as a totall summe in the ende) which the wit and seuerall monie (as it were) of euery one of them, was in no wise able to reach vnto. Whereunto agreeth that Prouerbe of *Salomon*: Euen as *iron sharpeneth iron, so doth the face of a man sharpen his friend*: That is, euen as the knife that is blunt, being rubbed vpon the whetstone (though it bee more blunt then it selfe) receiueth thereby a sharpnes, which it had not before: so one man by the presence and *conference of another receiueth instruction*, and getteth that which hee had not before. Which if the children of this world doe finde true, by experience in all worldly matters, that by debating vpon them, they see further into them than at the first: why should we thinke that our *conference about heauenly things* would be barren, which (besides the helps of all naturall gifts common with other) the Lord hath promised to water with the especiall blessing of his holy spirit, that it might not bee vnfruitfull vnto vs? which that we might do to our greatest aduantage, the Lord would haue *not only the people thus to conferre amongst themselues, but all of them with the Minister, and him with them.*

Prou. 27. 17.

The people ought to conferre with the Minister, and he with them, and they one with another.

And that this was the practise of the one and of the other,

ther, as it appeareth by sundrie places of the old and new Testament, so by that which the Prophet *Malachie* speaketh of them both, 2. 7. *The Priests lips should keepe knowledge, and they should seeke the law at his mouth:* whereunto agreeth that of the Prophet *Haggai: Aske now of the Priests concerning the law, and say:* 13. *If one beare holy flesh in the skirt of his garment, and with his skirt doe touch the bread, or the pottage, or the wine, or oyle, or any meate, shall it be holy? and the Priests answered and said, No.* In both which places it is manifest, that in those daies it was the manner of the people and Priests to conferre together about the law of God: vnto which if all in our time were compelled (as the word of God bindeth them vnto it) *I know* very wel that the conferences of a great many would be as *fruitlesse* as might be: For wheras the people should seek the law at their mouthes, you may seeke and finde any thing at them, rather than that; and you may cōferre with them rather of the plough, and of the flaile, than of the word of God, seeing their hands are more fit to hold either of them, than their lips to keepe the other. Beside, others in a stately pride of themselues, and a contempt of their brethren, will admit no conference with their people at all: whereupon many of Gods people are driuen to omit this part of Gods seruice, whether they will or no, to their owne great hindrance. Haggai 2.12.

But this is obserued to haue been the practise of our Sauiour Christ, vpon the Sabbath daies after the Sermon to conferre with his Disciples, or the rest of his hearers: whereby it came to passe, that hee opened many parables vnto them. For that which S. *Marke* saith of one is true of the rest, that *when Christ was alone, they that were about him with the twelue, asked him of the parable, and he said vnto them, &c.* Mark. 4. 10. Whereupon *Chemnitius* noteth: *Christus suo exemplo: That Christ by his example doth shew, how the time betweene the publike assemblies, ought to be referred vnto sanctification: for when he had taught, after that the assemblie was dissolued he did priuatly examine his Disciples, and further instruct them.* And at another time after the Sermon going to dinner, there he Chemnit. examin. cap. de dieb fest.

deliuereth the true exercises of pietie, and hath very large and profitable conference with them that were present, as it appeareth at large in the 14. chapter of the Gospell of S. *Luke*.

4. Obiection. But to make an end of this matter, we haue seene that it is the duetie of all men to conferre one with another: and therefore no man can say I would faine doe it, but I haue none that will conferre with me, for hee may find out some one or other that will ioyne with him in it; and if not in that manner that hee desireth, yet let him begin, and it may bee that he may prouoke some that were vnwilling before; and if not that, yet hee shall finde that the very vttering of that (which was taught before) with his mouth vnto others, shall be a singular helpe to confirme himselfe in it: neither let any bee so vntoward, as altogether to draw backe, because they cannot speake so fruitfully of the word as they desire, and it may bee they see some others before them do. For if they doe but listen diligently vnto that which is spoken, in a desire to learne, and will but giue their consent vnto it, and seeme to like of it, saying, I, or no: they shall draw on the speaker, and so continue that conference which may be profitable to them both; which I know by experience the Lord hath so blessed in some, that hee hath now rewarded their obedience in the kingdome of heauen. And wee must remember that the *Communion of Saints consisteth as well in receiuing, as giuing*; euen in receiuing good from others, as well as in doing it vnto them: And therefore as we must alwaies carrie about with vs these mindes, that our desire is to further our selues, or others in godlines, so wee may be assured that we haue spent the time well, when wee haue attained vnto either of both. For as *a Prophet must goe in the name of a Prophet, to doe the duetie of a Prophet*; so the people *that receiue him in the name of a Prophet*: that is, to heare his doctrine, to bee made partakers of his prayer, and to profit by both, *shall not lose their reward*.

Which they may do though they can say but I, or no, or aske a question.

Matth. 10. 41.

For this cause the Apostle writing to the Romaines, saith,

Rom. 1. 11. *He was desirous to come among them for the common good of both,*

both, saying: *For I long to see you, that I might bestow among you some spirituall gift to strengthen you:* 11. *That is, that I might bee comforted together with you through our mutuall faith, both yours and mine.* Thus wee haue seene how wee ought to meditate, and conferre about the scriptures. But wee must further know, that though our meditations and conferences must alwaies bee kept within the compasse of the word, lest they be wandring, and so not onely friuolous and vaine, but wicked and vngodly: yet they are not so tyed vnto that, but we both may *and ought fruitfully to meditate vpon, and soberlie to conferre about the workes of God*; that so we might be taught not onely by the word, but also by experience: seeing that *the inuisible things of God are seene by the creation and gouernment of the world, being considered in his workes.* *Rom.* 1.10.

We ought to meditate vpon and conferre about the works of God, by which he manifesteth himselfe vnto vs.

Which without the word (I confesse) is so little, (because of our blindnes) that it doth but *leaue vs without excuse,* as the Apostle saith in the same verse: yet being holpen by the benefit of the word, (as the dim sight of an olde man is holpen by the benefit of a paire of spectacles) we are guided aright, and see more cleerely into euery thing thereby, especially when wee are gouerned by Gods spirite herein. For then wee shall perceiue the infinite wisedome of God, his great mercy and power, his iustice and trueth, &c. which are so plentifully spoken of in the scripture; not onely by his iudgements vpon the wicked, and his benefits bestowed vpon his children in our owne times and in the dayes of our forefathers; but also in all other the dumme and insensible creatures, euen in the day, and in the night, winter and summer, heate and cold, &c. whereby hee doth exercise his iudgements vpon the one, or hee brings his blessings vpon the other. Euen as the same Apostle testifieth vnto the men of Lystra, saying, *That God which made heauen and earth, the sea, and all things that in them are, in times past suffered all the Gentiles to walke in their owne waies; neuertheless he left not himselfe without witnesse in that he did good, and gaue them raine from heauen, and fruitfull seasons, filling their hearts with* *Acts* 14.15.

food and gladnes. For by thoſe things, they might haue ſeene how he in great wiſedome and mercy gouerneth the world for their good, ſo that thereby they ſhould haue been made more carefull to ſerue him; which becauſe they did not, they were left without excuſe, and had nothing to ſay for themſelues before Gods iudgement ſeate: for theſe things ſhould witnes againſt them, and by the teſtimonie of their owne conſcience they ſhould confeſſe, that the Lord had by all his creatures ſenſibly allured and prouoked them to good.

And that this is a very proper and peculiar worke of the Sabbath, to meditate and conferre of the workes of God, as of his mercie and iuſtice vpon our ſelues and others, that we might thereby ſtirre vp our ſelues and others to praiſe God for them, and pray vnto him, it is euident and plaine by that Pſalme which was made to be ſaid or ſung euery Sabbath day both publikely and priuatly, as appeareth by the very inſcription and title, which the ſpirit of God giueth it to that end, calling it, *A Song or Pſalme for the Sabbath day:* in which are ſet downe the wonderfull works of God; and his righteous iudgements both in rewarding the godly, though afflicted for the time, and in puniſhing the vngodly, though they be here aduanced for a time: and ſo he would haue vs vpon that day learne to know God not onely in his word, but in his workes. And therefore whereas the Pſalme beginneth thus: *It is a good thing to praiſe the Lord, and to ſing vnto thy name O moſt high; Vatablus* obſerueth, that *ſome of the learned among the Hebrues haue vnderſtood (Dies Sabbathi) The Sabbath day: Thus the Sabbath is a good day to praiſe the Lord, and conuenient and moſt fit to praiſe the Lord in: for in this Pſalme,* he ſaith, *that the Prophet affirmeth, that the Sabbath was ordained, that in it we might praiſe the Lord.* And *Lyra* ſaith, that *ſome of the Hebrues doe thinke that Moſes made this Pſalme to bee ſung vpon the Sabbath day, which was celebrated and kept among them for the benefit of the creation:* and he diuideth the Pſalme into three parts; *in the firſt he exhorteth them to giue thankes vnto God for the benefit of the creation:*

Pſal. 92.

Vatab. in huc Pſal. verſ. 1.

Lyra in eundē.

creation: in the ſecond, he ſheweth the puniſhment of the vnthankefull: in the third, the reward of the thankefull. Which diuiſion though it be not altogether abſolute and perfect, yet both theſe agree in this one generall truth, that this Pſalme was made, to ſtirre vp men to the meditation and conference of the workes of God, to that end that they might be thankfull to him for the ſame.

Maſter *Beza* ſetting downe diuers ends of the Sabbath, *maketh this the chiefe, which,* he ſaith, *ſhall neuer ceaſe before the end of the world: to wit, that other cares being laid aſide, ſolemne aſſemblies may be gathered to heare the word, to vſe the Sacraments, and to giue thankes vnto God.* And both how and for what hee doth afterwards ſhew, namely both priuately and publikely, and that for his workes of mercie and iuſtice vpon our ſelues and others, vpon which we ſhould ſeriouſly meditate and confer about; and the ſinging of this Pſalme (which containeth that argument) was a meanes to further them in both. For he ſaith further, that *the title doth declare, that this Pſalme was written to admoniſh them of this matter, that both in the Temple, and in the Synagogues, and in the families it being ſung, a rule might be ſet foorth to ſanctifie that day. For it ſetteth out thoſe diuine workes, whereby we may be ſtirred vp to behold Gods infinite power, and alſo his mercie; which are conſidered firſt generally, and ſecondly in the gouernment of the Church. And whereas the Saints are many times vexed, and the wicked doe floriſh (which argument is handled in many other places) it admoniſheth, leſt the godly ſhould turne themſelues to follow the wicked: and that we may not eſteeme the loue or hatred of God by proſperitie or aduerſitie: or that we ſhould therfore denie the prouidence of God, as though any thing came by chance, or yet be diſcouraged: but rather to adore the wiſedome of God, and his power alſo, who concerning the wicked, will recompence the delay of his puniſhment with the grieuouſnes thereof: but will defend his (that is, thoſe that are grafted into the Church of God) vnto the end.* Thus we ſee what meditations and conferences we ought to haue vpon the Sabbath day; euen of the moſt excellent workes of God generally ouer

Beza Paraphr. in eundem.

the whole world, more particularly ouer his Church, and euery member of the ſame, and namely ouer our ſelues: and how hee doth puniſh the wicked, and preſerue the godly. And ſo vnto thoſe, ỹ we haue had about his word, we muſt ioyne theſe of his works. And *Zanchius* in ſpeaking of the workes of the Sabbath doth ioyne all theſe together, ſaying, *Requiritur vt memoriam quiſque ſuam: It is required that euery man ſhould exerciſe his memorie in remembring and diligently conſidering the benefits of God, not onely in our creation, but in our redemption, and that hee ſhould meditate in the law of God:* where hee ioyneth the meditation of the law, and of Gods workes together: and this latter he prooueth by the conſideration of all ſolemne daies that were appointed to be kept holie; for in all of them there was a commemoration of ſome of the benefits of God. For he ſaith: *Hoc liquet primùm: This appeareth firſt of all generally, becauſe many feſtinall daies were kept, to celebrate and to call into our remembrance diuers benefits of God beſtowed vpon vs. As the benefit of the creation of all things vpon the ſeuenth day: the benefit of the deliuerance of the people out of Egypt vpon the feaſt of the Paſſeouer: the benefit of the giuing of the law vpon the day of Pentecoſt: and ſo of the reſt. Moreouer it maketh for this point, that God himſelfe in the end of this commandement doth call into our remembrance the benefit of the creation of the world: and hath prefixed vnto it this word, Remember. By which beſides other things he doth teach, that vnto the true ſanctification of this day there is required a remembrance both of the will of God, and alſo of his benefits beſtowed vpon vs.* Whereupon hee thus concludeth: *As he doth not rightly celebrate the Lords Supper, who doth not thereby call to remembrance the death of Chriſt, and the benefit of it, that he might be thankefull; Sic diem feſtum nullum ſanctificat: So he doth not ſanctifie any holy day, who is not affected with the memorie of the benefits of Chriſt, and moſt of all of thoſe, for the memorie of which they were ordained.* And he bringeth a very good reaſon for it, ſaying, *If he doe not remember them, he cannot be thankefull to God for them.* And therefore vpon the Lords day, which is

Zanch. in 4 præcept.

kept

kept for the honour of Christs resurrection, and the benefit of it, we must meditate vpon and conferre about the works of God, not onely of the creation, but of the redemption, that so we might be thankfull vnto him for the same.

And that we might the rather seriously giue our selues vnto some holy meditations of the works of God, let vs further consider, that if the heathen were iustly condemned, because they did not so profite by the view of the world as they should: how much more shall we be without all shew of excuse, if we doe not labour to behold *the inuisible things of God, in his Works, euen his wisedome, goodnes and truth, and so forth:* which are so apparant in them, and (as it were written in great capitall letters, to be read of the whole world) seeing vnto them wee haue the light of his word adioyned to helpe the blindnes of our eyes in this behalfe? That Psalme which was specially made to bee sung vpon the Sabbath day, (as appeareth by the title of it, and as hath been declared before) doth sufficiently shew, how we ought then to bee occupied in meditating vpon Gods goodnes, and praysing him for it, yea how wee ought to conferre and talke of the same. And indeede this is the right vse of the creatures, for which they were first made, namely, to set foorth the glorie of God, and to serue man, that hee thereby might be made more fit to serue God: therfore then do we vse them aright, when they leade vs vnto God; then are they abused, when we stay in them, and so are thereby either turned away from God, or at leastwise kept from comming vnto him. *Psal.* 92.

So then, let vs account this *one part of our duetie and seruice to Iesus Christ vpon his holie day, to consider aduisedly of his workes,* who is now the heire of the whole world, and gouerneth euery thing in it, for the good of his people, that he hath redeemed: seeing *all power is giuen vnto him in heauen and in earth,* that we thereby might be more confirmed in his fauour, more assured of his promises, and made more fit to serue him: Euen as in the scriptures, wee may see many times how the spirit of God sendeth vs to the creatures, to *Heb.* 1. 2. *Matth.* 28. 18.

The ſeruants of God haue greatly profited in faith & obedience by the conſideration of his creatures.

be confirmed by them in the things that are ſpoken of God in the word; and the ſeruants of God haue by them ſtrengthened their faith in the promiſes, which they had learned out of Gods word before.

The Prophet *Eſay*, chap. 40. propounding vnto the people moſt excellent promiſes, whereof they ſhould be made partakers in the time of the Goſpell (which hee doth in the former part of the chapter from the 12. verſe) beginneth to confirme them in the certaine trueth of the ſame, by the conſideration of Gods omnipotent power, whereby hee made all things at the firſt in ſuch a wonderfull order; that thereby they might be aſſured, that nothing ſhould be able to hinder him from bringing that to paſſe, which hee had promiſed to his Church, but that they ſhould looke moſt certainely for it, ſaying: *Who hath meaſured the waters in his fiſt? and counted heauen with a ſpan, and comprehended the duſt of the earth in a meaſure, and waighed the mountaines in a waight, and the hils in a ballance?*

Eſai. 40. 12.

So likewiſe the Prophet *Ieremie* in his 33. chapter, promiſing vnto the Church deliuerance out of their trouble, doth perſwade them of the infallible trueth of Gods word herein, by ſetting before their eyes the immutable courſe of nature, in the continuall interchange of the day and night: *Thus ſaith the Lord, if you can breake my couenant of the day, and my couenant of the night, that there ſhould not bee day and night in their ſeaſon, 21. then may my couenant be broken with Dauid my ſeruant, that hee ſhould not haue a ſonne to raigne vpon his throne, and with the Leuits and Prieſts my miniſters. 22. As the armie of heauen cannot bee numbred, neither the ſand of the ſea meaſured, ſo will I multiplie the ſeede of Dauid my ſeruant, and the Leuits that miniſter vnto me.*

Ieremi. 33. 20.

The Pſalmes moſt of all are full of this matter; and as it is a booke of practiſe eſpecially, ſo it is plentifull in theſe meditations; and the treatiſe would be long, if I ſhould but in order reckon vp the principall places there tending to this purpoſe; yet the waightines of the matter will not ſuffer me to paſſe ouer them all. It is moſt apparant, how *Da-*

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mid in the 8. Psalme stirreth vp himselfe, and all mankinde to praise the Lord for his great liberalitie towards them, appearing in this; that as he made him at the first Lord and ruler ouer al his visible creatures in heauen and earth; so he hath restored him into the same dignitie by Christ, when he had iustly lost it before, because of his sinne; when hee thus beginneth and endeth the Psalme: *O Lord our gouernour, how excellent is thy name in all the world!* And in another Psalme the Prophet complaineth of the greatnes of his affliction, and being almost discouraged, because the Lord deferred his helpe so long; that he might not vtterly sinke downe, vnder the heauie waight of his grieuous temptation, *strengtheneth his faith by remembring Gods former works,* that so he might haue hope of his mercie towards himselfe: *I remembred the yeeres of the right hand of the most high. 11. I remembred the workes of the Lord, certainly I remembred thy wonders of old. 12. I did also meditate of all thy workes, and did deuise of thine acts.*

Heb.1.6.7.8. *Psal.8.1.9.* *Psal.77.10.*

So likewise in the 22. Psalme, the man of God being in such extremitie, that hee was almost past all hope, beginneth with this heauie complaint: *My God, my God, why hast thou forsaken me, and art so farre from my health, and from the voice of my roring?* But afterwards commeth to this, vers. 4. *Our fathers trusted in thee, they trusted, and thou didst deliuer them. 5. They called vpon thee and were deliuered; they trusted in thee, and were not confounded.* And then he saith, vers. 10. *I was cast vpon thee, euen from the wombe, thou art my God from my mothers bellie.* Where we see he getteth hope at the last, of being heard, and deliuered, by the consideration of Gods workes, both generally done to his seruants in times past, and particularly shewed to himselfe heretofore. And there is great reason of this, for the Lord is alwaies like himselfe, and *Iesus Christ is yesterday, and to day, and the same for euer:* and therefore will doe as he hath done; for there is no respect, either of persons, or times with him: but *all the waies of God are mercie and truth,* not onely mercie in the beginning, but truth in the midst and ending. For this cause the

& 22.1. *Heb.13.6.* *Psal.25.10.*

seruant

& 119.132. ſeruant of God thus prayeth in the Pſalme 119. *Looke vpon me and be mercifull vnto me, as thou vſeſt to do vnto thoſe that loue thy name.* And verſ. 149. *Heare my voyce according to thy louing kindnes, O Lord quicken me according to thy cuſtome.* In both which places, we ſee how hee prayeth to God that hee would ſhew him that mercie, which hee was wont to ſhew to himſelfe and others in the like caſe heretofore; and ſo by the former workes of God ſtrengtheneth himſelfe in prayer. Thus wee may eaſily vnderſtand, what profit wee might get by the *earneſt meditation and wiſe conference about the workes of God*; which are done in great wiſedome, thereby to confirme vs in the truth of thoſe things, that are written in the word, and to draw vs to thoſe duties that are required of vs in the ſame; and ſo generally to further vs in all godlineſſe: and therefore a thing not to bee neglected at any time, but moſt of all to bee practiſed vpon the Lords day, that wee might leaue nothing vndone, which might make all Gods worſhip moſt profitable vnto vs, and make vs fitter vnto all other duties, which is the end why the Sabbath was ordained.

In the 104. Pſalme, the Prophet ſpeaking of the wonderfull workes of God, and the marueilous gouerning and
& 104.1. preſeruing of them, beginneth thus: *My ſoule praiſe thou the Lord:* and towards the midſt breaketh foorth into this
verſ. 24. ſpeech: *O Lord how manifold are thy workes? in wiſedome haſt thou made them all.* And in the end concludeth with, *Glorie be to the Lord for euer.* And 33. *I will ſing vnto the Lord all my life, I will praiſe my God while I liue.* Hereby declaring what ought to be wrought in all men, by the reuerent conſidering of Gods workes; and that wee ſhould not muſe, or ſpeak of them vnprofitably, but with that glorie vnto God, and comfort to our ſelues, which he requireth of vs, and no doubt many of his children doe.

But that I might draw to an end, one word of that, which as it is moſt plaine, ſo it is moſt comfortable, Pſal. 147. *Sing*
& 147.7. *vnto the Lord with praiſe, ſing vpon the harpe vnto our God, which couereth the heauen with clowdes, and prepareth raine*

for

for the earth, and maketh the graſſe to grow vpon the mountaines, which giueth to beaſts their food, and to the young rauens that crie. The whole Pſalme is a Pſalme of praiſe vnto God, for that he watcheth ouer his Church by his eſpeciall prouidence, to doe it good, and declareth the ſame to it, and to none other by his word: And therefore ſaith, that the Lord will helpe it, by his infinite wiſedome, when it is confounded in it ſelfe, and knowes not what to doe, and by his omnipotent power will deliuer it, when it is moſt weake in it ſelfe: which he prooueth in theſe verſes that we haue ſeene, by the wiſe and merciſull prouidence of God ouer his creatures: as if he had ſaid, God dealeth well with the creatures made for men, much more will he doe good to his Church, whereof he hath the greateſt care: He doth good to the inſenſible creatures; for when the earth is dried vp in the heate of Summer, and gapeth as it were for extreame thirſt, and the toppes of the mountaines are parched, and euery thing ſeemes withered by the rootes; the Lord heareth as it were the crie of the earth, prepareth raine, and watereth the hils, and ſo changeth their hew, and maketh them greene and freſh againe: then much more will he renew the face of his Church, and make it beautifull, though it was deformed, and ſullied with extreame miſerie and calamitie before. Nay, the Lord feedeth the beaſts, when they are pinched with hunger, and cry for meate, euen the young rauens that crie in their neſts, and muſt needes famiſh there, if the Lord did not mooue the heart of the old one to finde out meate and bring it to them. If hee doe ſo much for them, how much more ſhall his eares bee open to the prayers of men, calling vpon him in the name of Chriſt Ieſus, according to his promiſe, that *whatſoeuer we aske of him in the name of his Sonne, according to his will, he will grant it vnto vs?* *Ioh.14.13.*

And this is part of that heauenly ſermon, which our Sauiour Chriſt maketh vnto the people in the mountaine, as it is recorded by the Euangeliſt S. *Matthew*, where hee dehorteth them from too much carefull ſeeking after the things of this life, by the ſerious meditation vpon Gods prouidence

prouidence ouer them; which that he might perſwade them of, he ſheweth it them by experience in thoſe creatures of God, that were common before their eyes: *Therefore I ſay*
Matth.6.25. *vnto you, be not carefull for your life, what yee ſhall eate, or what ye ſhall drinke: nor for your bodie what you ſhall put on: Is not the life more worth than meate? and the bodie then rayment?* 26. *Behold the fowles of the heauen, for they ſow not, neither reape, nor carry into the barnes, yet your heauenly father feedeth them. Are you not much better then they?* 28. *And why care ye for rayment? Learne how the lillies of the field doe grow: they labour not, neither ſpinne.* 29. *Yet I ſay vnto you, that euen Salomon in all his glorie was not arayed like one of theſe.* 30. *Wherefore if God ſo clothe the graſſe of the field, which is to day, and to morrow caſt into the ouen, ſhall he not doe much more vnto you, O yee of little faith?* 31. *Therefore take no thought, ſaying, What ſhall wee eate? or what ſhall wee drinke? or wherewith ſhall we be clothed.* 32. *For your heauenly father knoweth that yee haue neede of all theſe things.* 33: *But ſeeke yee firſt the kinddome of God and his righteouſnes, and all theſe things ſhall bee miniſtred vnto you.* In all which words we ſee, how he draweth his exhortation from the creatures, to teach vs, that we ſhould not be idle, and vnprofitable beholders of them; but as the Lord doth moſt cleerely manifeſt himſelfe vnto vs in them, ſo we (beſides the preſent vſe of them) ſhould open our eyes to behold, that which the Lord doth offer vnto vs by them. For this cauſe the Lord himſelfe, *after hee had made the whole world in ſixe daies, reſted the ſeuenth*, that by his owne example he might ſtirre vp mankind, to meditate vpon the wonderfull great frame, and euery thing in it, that he might giue that glorie vnto God, that was due to him for it, and ſerue him carefully, that had ſo wonderfullie prouided euery thing for him.

But I know not how it hath come to paſſe, through the great corruption and blindnes that is within vs, that in theſe
Act.17.27. things we doe not ſeeke after God, *though by them We might haue groped after him, and found him.* Nay, a great many are like vnto the oxe and the aſſe, who haue the vſe of Gods

creatures,

creatures, and are filled with them, eating and drinking and taking their ease, yet neuer lift vp their minds vnto him, that sends them to that end, that thereby they might inquire after him, who is the author of them: but contenting themselues with that profit & pleasure they haue in them, are so drowned and ouerwhelmed therewith, that whereas they should be guides to direct them more surely to the Lord, and glasses to them to see him more cleerely; they thereby are either turned out of the way, and goe further from him, or make them vailes before their eyes looking onely vnto them, and not vnto the Lord that is to bee seene in them. For we shall see men (that are musing vpon their cattell, and vpon their ground the whole day) to be so earthly minded, that they will altogether sticke fast in them, and bee as it were fettered vnto them so, that they are not able to lift vp their mindes to any heauenly meditation from them; but like beasts are still groueling vpon the earth, and haue their mindes either wicked and prophane, or vaine and foolish. And such shall bee their communication of them, either finding fault at the workes of the Lord, or scoffing at them, or fondly iangling about them, or after a meere worldly manner speaking of them; which plainely sheweth how barren they are within of any profit they reape by them. And if it bee not so, what is the meaning of these and such like speeches, that are so rife in the mouthes of men? Here is a deare yeare, it is an hard winter, this is a sore frost, here is a great drought, this raine is like to make a floud, &c, (because I will not so much as name the irreligious speeches of the Atheists) which when they haue vnaduisedly cast forth, then they can say no more. Whereas they should in these things see the iudgements of God against sinne, that they might be drawne to repentance: euen as in the rest of his dealings, they should behold his mercies, that they might be encouraged to serue him: and so speake of them, that they might make these things knowne vnto others.

Therefore if men will needes ouerlooke their grounds vpon the Lords day (as sometimes they must) and be dealing

The meditation of Gods workes, will teach vs to profit by all things and in all estates.

ling with their cattell, and talking about them; let their cogitation and speeches tend to this end; and then in so doing they may sanctifie a part of the day; otherwise they shall be as meerly worldly vpon that day, as in any other of the sixe. And indeede if we would thus bend our mindes, and pray to God for his spirit, and vse to doe it; wee should neuer want matter of profit to our selues and others, in what estate and condition soeuer we were; about whatsoeuer wee had to deale either in the day, or in the night; at home, or abroad; alone by our selues, or with others: for thus in a meane estate of life, whereas the wicked doe complaine, and are not satisfied, but enuie them that are aboue them; we might behold the goodnes of God towards vs, prouiding so well for vs, according to the desire of the Prophet

Prou. 30.8. *Agur* the sonne of *Iake*: *Giue me not pouertie or riches, feed me with food conuenient for me. 9. Lest I be full and denie thee, and say, Who is the Lord? Or lest I be poore and steale, and take the name of my God in vaine.* If we be vnder the crosse, either pouertie, sicknes or any other distresse; whereas the men of this world doe repine and grudge; let vs vnderstand the wise dealing of our Father towards vs, *Who*, by this meanes

Rom. 8. 29. 17. *maketh vs like vnto the image of his sonne, that wee suffering with him, might also be glorified with him.* If the Lord hath blessed vs with the abundance of all things; though the greater sort be puffed vp thereby, and by abusing of them do forget God; let vs thereby be humbled, and vsing them well, not haue our minds set too much vpon them, & know

2. Cor. 5. 1. *whiles we are here in the bodie, we are absent from the Lord, and that this is but an earthly tabernacle which must be destroyed, looking for an house not made with hands, eternall in the heauens.* If then there bee so many good things here below, what is the happines prepared aboue? If so great contentation vpon earth; what is the fulnes of ioy in heauen: *where*

Psal. 16.11. *in Gods presence are pleasures for euermore.*

And not onely thus, but whither soeuer wee doe turne our eyes, we shall haue matter not onely to keepe vs from idlenes, but to prouoke vs to all profitablenes. For when

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the Sunne ariseth, how might it tell vs of the comfort of *the sunne of righteousnes arising in our hearts*? How might the spring of the yeere put vs in minde of our regeneration and new birth? What would the darknes of the night teach vs, but the horror and feare of ignorance, where there is not Gods word? Would not our meate leade vs to the spirituall foode of our soules? and our apparell to the righteousnes of Christ Iesus, that being clothed therewith, we might be comely before God and men, and not ashamed? And to be short, if wee were not beasts and no men, might not our sleepe forewarne vs of death; *our bed* of the graue; our rising againe in the morning of the day of our resurrection? Thus all the creatures should lift vs vp to the Creator, and thus to be occupied about them, are the very workes of the Sabbath indeede. Thus if wee did see or heare any of the iudgements of God vpon our selues or others, wee should thinke and speake of them with humilitie and feare: of any of his benefits, with great ioy and comfort, whereas now men for the most part doe neither the one, nor the other. But I will not prosecute this argument any further, because we haue sufficient practise of this Christian dutie not onely dispersed in sundrie other bookes, but especially of the ancient reuerend father S. *Augustine*, and of the late blessed Martyr, Master *Iohn Bradford*; who both of them haue written seuerall treatises of the same: vnto the which I referre all those, that are desirous to profit in this thing.

Malat. 4. 2.

Esai. 57. 2.

And though I know very well that the proper place to speake of these things is in the third Commandement; where the Lord willeth vs in all our thoughts, words and deedes to seeke and set foorth his glorie; and therefore so alwaies to deale with his creatures, that his most glorious name might appeare thereby; *(For hee is the creator of all things, and this is his name)* yet to doe them vpon the Sabbath is the very worke of that day, in which wee should vse all the meanes that might make the publike ministery most profitable vnto vs, and either draw vs neerer vnto God, or make vs more fit to doe duties to our brethren. Therefore

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let vs set our hand to this truth, and confessing that it is our bounden dutie to serue God in this right vse of his creatures, and workes; let vs be sorrowfull that wee haue ouerslipped this dutie so carelesly heretofore, and let vs be assured that it hath bereaued vs of much godlines, that otherwise might haue been in vs, and made vs so much the lesse profitable vnto others: and therefore in the feare of God, and in the care of our owne saluation let vs purpose, and performe this dutie most carefully hereafter, that the blessing of God might be more vpon vs, and wee haue the testimonie of a good conscience, and of Gods creatures witnessing for vs, and not against vs.

But all sorts doe greatly faile in it.

And let vs bee so much the more carefull of it in good earnest, by how much we know too well that the common practise of most men is so farre from it: In so much that euen they of the Vniuersitie that make it their profession to search out the nature of Gods workes, and to see furthest into them, and therefore must needs haue many and deepe meditations, besides often and long disputations about them; doe not so much as propound this vnto themselues, and therefore no maruell, if they neuer attaine vnto it; namely to behold in them the inuisible things of God and Gods wonderfull worke in them, thereby either to be confirmed in any part of his word, or stirred vp to any dutie vnto God or men: but they haue in stead of these, many both vaine and too curious, and also false and vntrue discourses about these with themselues and others, euen vpon the Sabbath. And I am sure that in the countrey men are not free from this sinne: for it falleth out in them, euen of the better sort, either of ignorance or negligence, that when they haue sanctified the Sabbath in some other part of Gods worship, this hath not been so much as once thought of. Nay euen then when they endeuoured themselues to meditate and conferre about Gods word (which is the chiefe) they haue not done the like about his workes; and so haue lost some further commoditie of the word that they might haue reaped, when thus they might haue been taught (as it were)

were) by a *double schoolemaster*: especially when the Lord punisheth vs for neglecting some part of his seruice, and for that wee doe not vse all the meanes that God hath appointed to serue his prouidence by. Psal.19.1.& 7

Therefore let vs remember among all other things, that wee haue heard of before, to make this one part of our priuate seruice of God vpon his holy day, and so I shall grow to an end. For as it hath been declared before, that we must rest in our minds from the studie & care of worldly things: so the end of it is, that wee might be meditating, and occupied about Gods seruice, as Master *Caluin* setteth it out at large: *Let vs know* (saith he) *that it is not sufficient, that wee come to the sermon on the Sunday to receiue some good doctrine, and to call vpon the name of God; but wee must digest those things, and that by this meanes we be so formed and fashioned to the thing, that all the rest of the weeke cast vs nothing to aspire to our God, and that wee neede but call to our minde, that which wee shall haue learned before, at good leisure, when our mindes were (as it were) vnwrapped from all those things which hinder vs to recount the word, and workes of God.* And a little before: *Although God nourish vs euery day, yet notwithstanding wee meditate not sufficiently on his goodnes, to magnifie him for it. True it is that this should be but a poore thing, if we should consider of the benefits of God, but on the Sunday; but on the other daies, because we are occupied ouermuch about our worldly affaires, we are not so giuen to God, as on that day, which is altogether dedicated vnto this. The Sunday therefore ought to serue vs, for a tower to mount on high to view the workes of God from a farre, when wee are neither hindred nor occupied with any thing, but that we may applie all our senses and our whole vnderstanding to reknowledge the gratious gifts and benefits, which he hath bestowed on vs: And when wee shall haue practised this on the Sunday; namely, shall haue deeply considered of the works of God, it is certaine that all the rest of our time should bee giuen hereunto, and that this meditation shall so fashion and polish vs, that all the rest of the weeke wee shall be led to thanke our God, when so before hand we shall haue premeditated on his workes to make our profit therein.* Caluin. vpon Deut. 5. ser. 34.

But I cannot forget, and passe ouer with silence that part of Gods seruice, which though it bee most excellent in it owne nature, acceptable vnto God, and comfortable to our selues; yet it is smally regarded euery where, and that is the *singing of the Psalmes*. Of which I rather speake in this place than in the former, because though I know there ought to be singing in the Church, and that it is one peece of Gods publike worship, and the discipline of our Church is such (through Gods mercie) that the Psalmes are sung in many places, after a plaine, distinct, and profitable manner, and may be euery where if men will; yet men content themselues with that, and are not mindfull to sing at home by themselues alone, or with the rest of their household: but contenting themselues that this is receiued in the Church, haue no care to bring it into their houses; but as though to sing Psalmes were proper vnto the Church, doe neglect this dutie euery where else. Though Master *Beza* do say, that that Psalme, which was made specially for the Sabbath, as appeareth by the inscription of it, was set out, *that it might bee sung both in the Temple, & in the Synagogues, and in the families of men, that so they might haue a rule to sanctifie that day both publikely & priuatly*: and as in other parts of Gods worship, so more particularly in the singing of Psalmes euery where, as well at home, as in the publike assemblie. Therefore wee shall see how this exercise is commended vnto vs in the Scripture, as well as any other, that we haue heard of before.

There ought to be singing of Psalmes in the Church, and in mens houses.

Beza Paraphr. in Psal. 92.

And if wee looke into the booke of Psalmes, wee shall find not only a great many which do generally cõcerne the estate of the whole Church, and therefore are most *fit to bee sung in the common assemblies*: but also a great number which do most fitly agree with the priuate condition of the seuerall members of the Church, and that in many things; so that there is no man which can bee at any time in such a case, but hee shall see it most liuely set foorth in some one Psalme or other, euen as though it were *made for him to sing at that very time*; which it may bee, agrees not so well with others,

To this end is there such varietie of Psalms agreeing with all times, and all mens estates.

others, no nor with himselfe at any other time; which no doubt are left vnto vs by the spirit of God, that we might *sing to him as well priuately as publikely*. For this cause also there is such great varietie of Psalmes, in such diuers arguments, that whether we wil giue thankes for some great deliuerance, or for the forgiuenes of our sinnes, or for the restoring of vs to health, or for the graces of Gods spirit receiued, for the hope of our resurrection vnto immortal life, for the blessing of God vpon our wiues, children, goods, &c. *We may find some song to sing*: that so all excuse might iustly be taken away from them, that haue no care of this holy duetie. And if men will graunt that such Psalmes as doe touch the condition of the Church, generally are left in writing, that they might bee sung in the Church openly; how can they deny, but the like reason bindeth men *priuatly to sing those Psalmes* which do concerne mens priuate estate at seuerall times; vnles they will say that they onely are vnprofitable or superfluous, and commended to the posterity without cause? which once to imagine is so great a sinne as it is, not onely because of the contempt vnto Gods word, which it carrieth with it; but also because it is so contrarie vnto the iudgement of the Church euery where; which doth acknowledge the vnspeakeable mercie of God vnto it selfe, as in all the other scripture which he hath left vnto it, so especially in the booke of the Psalmes, and in euery parte of it: and it doth confesse with all thankfulnesse, that there is not one Psalme, the instruction and comforts of which it could well want: nay it doth confesse, that the Lord as hee doth continually giue them many causes to prayse him priuately, so he hath left them sundrie formes to doe it.

And if *the priuate singing of Psalmes* were not *so necessary a dutie of Christians* as it is, to what end serueth that earnest exhortation of the Apostle to the Colossians? *Let the word of Christ dwell in you plenteously in all wisedome, teaching and admonishing one another in Psalmes, and hymnes, and spirituall songes, singing with a grace in your hearts to the Lord*. Where hee teacheth the whole Church how they should behaue Coloss. 3. 16.

What estate and condition of ours is most fit for the singing of Psalms.

themselues in their priuate meetings; namely that they should not be prophane after the manner of this world, but tending to the edifying one of another; in so much that their very mirth should be profitable to themselues and others. And whereas the wicked cannot be merry, vnlesse they fall into beastlines, and all kinde of wickednes, at least wise foolishnes and iesting; hee telleth them that they must reioyce in the Lord, and be merry and glad in him: and therefore, whereas the vngodly haue a number of vaine, friuolous, and lewd songs; *they should sing spirituall songs*, whereof there are so many kinds, as appeareth by ỳ diuers words he vseth in this place, as when he saith, Psalmes, hymnes, and spirituall songs. Whereunto agreeth that which he writeth vnto the Ephesians: *Bee not drunke with wine, wherein is excesse, but be filled with the spirit*: 19. *Speaking vnto your selues, in Psalmes, and hymnes, and spirituall songs, singing and making melodie to the Lord in your hearts*: 20. *Giuing thanks alwaies for all things vnto God, euen the Father, in the name of our Lord Iesus Christ*. Where in like manner he sheweth them how they should behaue themselues in the abundance of all Gods blessings; and namely, that whereas the wicked are readie to abuse them, and by ouercharging themselues with them, do fall into an immoderate profusion and laughter; they on the contrary should in the middes of these things (being guided by Gods spirit) burst forth into the prayses of God through Iesus Christ; and testifie their holy mirth, not of the flesh, but of the spirit, *by singing Psalmes*, whereof there are so many sundrie kindes, that for euery time wee shall bee fitted with some one or other Psalme, hymne, or spirituall song.

Ephes. 5. 18.

Let vs not therefore denie so manifest a trueth, but acknowledge as the word doth teach vs, that the Lord requireth of vs in our priuate meetings vpon the Lords day, and when we are alone by our selues, *to sing Psalmes, as well as in the Church*. And though I doe not binde men vnto this, (for be it farre from mee that I should lay any heauier burden vpon any, then the word of God it selfe doth) binde them.

them I say vnto this, that *in all their mirth they should sing Psalmes*, as it might seeme the places alleaged doe import: Yet this the Lord requireth of vs, that in all our lawfull pleasures we should looke vp vnto him; and so reioyce in them, that wee especially reioyce in him; and so from them to be led to him, and by them to bee made fitter to serue him: And whereas it falleth out thus with the wicked, that all pleasures draw them away from God, take away from them the remembrance of him, and driue them into sinne; wee contrariwise should by all of them, come neerer vnto God, set him before our eyes, and make our selues fitter to serue him & praise him. For as that is a godly sorrow that driueth vs to prayer, and a blessed heauinesse, that maketh vs seeke vnto the Lod; so that is a *godly mirth that endeth with singing of Psalmes*, and an heauenly ioy, that at leastwise maketh vs more fit to serue God. And otherwise as wee may suspect our sorrow to be but worldly, so our ioy to be but fleshly, and carnall. What should be the end of all our mirth.

And this is that whereunto the Apostle Saint *Iames* hath respect, saying, *Is any among you afflicted? let him pray: Is any merry? let him sing.* Where he telleth the dispersed Iewes how they should behaue themselues priuatly in all estates: namely, that though the vngodly in their affliction do murmure impatiently, and breake out into blasphemous othes; they should not onely abstaine from those things, but in all humilitie should goe to prayer, that they might obtaine mercie at Gods hand; and then being deliuered of him, that they should auoide the prophane carelesnes of the wicked, *and stirre vp themselues to sing praises vnto God*; and so both commendeth this dutie vnto vs, and sheweth whereunto all our mirth should leade vs. In which place though hee doth not tie the singing of the Psalmes to the time of prosperitie (for there are songs of mourning; as appeareth in the second booke of the Chronicles, where it is said, that at the death of that good King *Iosiah* there were many doleful songs made, as by others, so especially by the Prophet *Ieremiah*; which continued in vse a long time after, and were Iam. 5. 13.

sung often priuatly not onely by the common Musitions men and women, but also by others: as it is set down there
2.Chro.35.25. after this manner: *That Ieremiah lamented Iosiah, and all singing men and singing women mourned for Iosiah in their lamentations to this day, and made the same for an ordinance to Israel, and behold they be written in the Lamentations.* So that, I say he doth not tie the singing of Psalmes vnto the time of prosperitie and ioy onely) no more than he doth prayer vnto the time of affliction; yet hee sheweth which are the fittest times for both: and besides that, as no man can truly pray without the feeling of his wants; so no man can sing from his heart, vnlesse hee haue some perswasion of Gods fauour; and so as affliction driueth him to pray, so mirth moueth him to sing. Therefore when the Lord dealeth so fatherly with his children, that he tempereth their afflictiõs with the ioy of the spirit; then he giueth vnto them iust occasion both to pray, and sing vnto him. Thus we reade that *Paul* and *Sylas* being in prison ioyned them together, *At*
Act.16.25. *midnight Paul and Sylas prayed and sang a Psalme vnto God.* Being first of all beaten very sore, and then cast into a dungeon with their feete in the stocks, it was then time to pray: but considering the goodnes of their cause, for which they suffered all these things, and finding the Lord present with them, by his fauour assuring them of his defence, there was iust cause of ioy, *and in ioy to sing, as they did.*

Singing of Psalmes is most fit for the Sabbath day.

So then, seeing to sing Psalmes is a part of Gods seruice, (as wee haue seene it in so many places of the word commended vnto vs) it must needs be put in practise vpon that day which is dedicated to his seruice: and especially when we consider that the fittest time for it, is *the time of ioy*; and there is no ioy comparable to that which we haue in Christ Iesus: and wee neuer enioy that so fully, as by the meanes whereby he conueieth it vnto vs; and we neuer haue all the meanes so plentifully, and so continually, as vpon the Sabbath: therefore as the Lord then offereth himselfe wholly vnto vs, and his sonne Christ Iesus to be made ours, with all his merits in the word, the Sacraments and prayer, and so thereby

thereby doth fill our hearts with the ioy of the holy Ghost, euen *that ioy that is vnspeakable* and most glorious; so then especially we ought *to sing for ioy of the Lord*, if euer we will doe it: And not onely in the Church, (which wee ought to doe especially, where the greatest ioy is bestowed vpon vs) but also because by the forenamed priuate exercises, this ioy is renewed, and sometimes increased; we must priuatly renew our thanksgiuing, and *sing vnto God againe*; especially when wee haue seene that these places of Scriptures doe commende vnto vs the priuate exercise of singing Psalmes. 1. Pet. 1. 8.

And that we might do it the more willingly, let vs know for a suretie, that though wee cannot sing cheerfully where there is no whit of ioy; so let this ioy bee neuer so little, by singing we shall increase it. For euen as all knowledge is increased especially by hearing, reading, and conferring about the Scripture; so all affections are most of all stirred vp, by meditation, prayer and singing of Psalmes. And because vpon the Lords day wee must labour to build vp our selues in both, wee must neglect no meanes whereby wee might attaine vnto our full growth in either: therfore euen then are we iustly punished with deadnes and dulnes vpon the Sabbath, because wee neglect all those meanes, or else doe not ioyne them together. So then wee haue great cause to be sorrie, that we haue so many times neglected this seruice of God vpon the Sabbath day: and though wee had not spent away the time in a prophane mirth (as many times we haue done) yet there is great cause of humiliation for *not stirring vp our selues (by singing Psalmes)* vnto that spirituall mirth, whereby we might haue been more cheerfully occupied in Gods seruice, and comfortably to our owne soules. And let vs not hereafter continue to prouoke the Lord, and bereaue our selues of much comfort by neglecting to sing. Singing of Psalmes testifieth, and increaseth spirituall ioy.

But when I so earnestly require this vpon the Sabbath, my meaning is not to exclude it from other daies, no more than priuate prayer, reading, &c. and the former places of

ſcripture haue prooued the contrary; but my purpoſe is to ſhew, that if at any other time it is to be practiſed, then eſpecially vpon the Lords day. And truely I am ſo much the longer in this thing, and would faine be as importunate in it, as I might, becauſe, as I know it to be a thing of great moment, ſo I haue obſerued it to bee greatly neglected in our time, aboue that which had wont to be at the firſt reſtoring of the Goſpell; and is like to be leſſe regarded in time to come. For beſides that there bee too many which are of great yeeres, that neuer ſung Pſalme in their liues, neither can doe, nor haue any care to learne, though they can ſing ſome other vaine ſongs very perfectly; and though they cannot reade themſelues, nor any of theirs, yet will haue *many Ballads* ſet vp in their houſes; that ſo they might learne them, as they ſhall haue occaſion: but as *for the booke of Pſalmes*, it commeth not once into their thought to make prouiſion for it: Beſides theſe men, I ſay, of whom it is a lamentable thing to thinke; we may find that the neglect of this duetie, hath ouer ſpread it ſelfe farre and neere: for euen amongſt them, which are giuen moſt to ſing, this is the leaſt thing that they do; and indeede many of the common Singing men are ſo vngodly, that it were better for them to haue their mouthes ſtopped, then once to open them to polute ſuch holy and ſacred ſongs. And as for others, though they haue al variety of Muſick both vpon Inſtruments and with the voyce, and that euery day; yet many of them very ſeldome, or ſcarſely once a yeere doe heare a Pſalme, ſauing in the Church.

The ſinging of Pſalmes is greatly decaied in all places, and amongſt all ſorts of men.

I doe not finde fault with this kinde of Muſicke, but doe eſteeme of it, as I ought, euen of the moſt exquiſite that may be. I confeſſe it to be the eſpeciall gift of God in any. I know it very well to be commended in the Scripture; as appeareth in the booke of the Pſalmes, where we may ſee that many of them, after that they were made by the Prophet, were committed to ſome excellent Muſition of that time, as *Ieduthun*, *Aſaph*, and the reſt; to be ſet vnto ſuch tunes as were moſt fit for them, whereof ſome of them are named;

named; and also to bee framed vnto such kinde of Instruments as they might be thought to be most fit for: as may easily be seene of any that shall but reade ouer the titles of the Psalmes; and that diuers times the very kinde of musicke was changed in some part of the Psalme, according to the excellencie of the matter, as appeareth by the affixe, *Selah*, sundrie times vsed in the Psalmes. And besides, this exquisite musicke thus well sorted had rare & singular effects in times past: as wee may see in the person of King *Saul*: vpon whom when the Lord for his sinne sent an euill spirit to vexe him, *his seruants said vnto him, Let there bee a man sought, that is a cunning player vpon the Harpe; that when the euill spirit of God commeth vpon thee, he may play with his hand, and thou maist be eased:* where wee see they speake as of a thing well knowne in those daies, what was the wonderfull operation of skilfull musicke euen for the framing of mens manners: and it may more fully appeare how effectuall it is to the tempering of our affections, and disposing of them vnto goodnes, by that which is written of the Prophet *Elisha*: who when hee was somewhat out of patience with the presence of wicked *Ieheram* King of Israel, who sought to him in the time of his need to serue his owne turne, though otherwise he did not care for him: he brake out into these words: *As the Lord of hosts liueth, in whose sight I stand, if it were not that I regard the presence of Iehoshaphat the King of Iudah, I would not haue looked towards thee, nor haue seene thee. But now bring me a Minstrell. And when the Minstrell played, the hand of the Lord came vpon him, and he prophecied.* Vpon which words *Tremellius* obserueth that he called for one to that end, *Vt eius opera perturbatus ipsius animus: That by his meanes the minde of the Prophet, that was troubled with the presence of that wicked King, might be pacified, and by a spirituall song might bee prepared to speake heauenly things vnto them; and that their mindes also by the same might be made fit to receiue them.* And we see how God blessed it vnto *Elisha*, for when the Minstrell played, the hand of the Lord, that is, the power and gift of prophecie came vpon him. Euen as also

1. *Sam.* 16. 15.

2. *King.* 3. 14.

Tremel. in hunc locum.

alſo the hot and furious ſpirits of *Saul*, which were much more out of tẽper, were brought into ſome good order by the muſick of *Dauid*: for it is written of him, ỳ *when the euill ſpirit of God came vpon Saul, Dauid tooke an harpe, and played with his hand, and Saul was refreſhed, and was eaſed: for the euill ſpirit departed from him.* And I am perſwaded that men might ſtill haue great commoditie by ſpirituall muſicke, if it were rightly vſed: onely this I complaine of with griefe, that the beſt muſicke is not cared for, and that *the ſinging of other things, hath cleane ſhut out in a great many of places the ſinging of Pſalmes.*

1.Sam.16.23.

And that you might vnderſtand the complaint to be iuſt, you muſt not onely looke into the houſes of great perſonages, where this muſicke hath ioyſtled out the ſinging of Pſalmes, or rather kept it from euer entring in; but alſo into the ſhops of Artificers, and cottages of poore husbandmen, where you ſhall ſooner ſee one of theſe new Ballades, which are made onely to keepe them occupied; that otherwiſe know not what to doe; than any of the Pſalmes; and may alſo perceiue them to be cunninger in ſinging the one, than the other. And indeede I know not how it commeth to paſſe, (but you may obſerue it) that *the ſinging of ballades* is very lately renewed, and commeth on a freſh againe; ſo that in euery Faire and Market almoſt you ſhall haue one or two ſinging and ſelling of ballades, and they are bought vp a pace; which though it may ſeeme to be a ſmall thing at the firſt, yet I am greatly afrayd of it, and not without cauſe, as I thinke. For as when the light of the Goſpell came firſt in, the ſinging of ballades (that was rife in Poperie) began to ceaſe, and in time was cleane baniſhed away in many places: ſo now the ſudden renewing of them, and haſtie receiuing of thẽ euery where, maketh me to ſuſpect, leſt they ſhould *driue away the ſinging of Pſalmes againe*, ſeeing they can ſo hardly ſtand together: of which I am ſo much the more iealous, becauſe I ſee that in other places alſo where theſe be not receiued in, yet the *ſinging of Pſalmes is greatly left*, ouer that it had wont to be.

What is the cauſe why ſinging of Pſalmes is ſo decaied.

But

But if we would ſearch out the cauſe of this euill diſeaſe in our ſelues and in others, that ſo it might bee cured; wee ſhall eaſily finde it in thoſe places of ſcripture, where this duetie hath been commended vnto vs before. For the Apoſtle ſaith to the Epheſians: *Be not drunke with wine, wherein is excesse, but be filled with the ſpirit.* 19. *Speaking one vnto another in Pſalmes and hymnes, and ſpirituall ſongs, ſinging and making melodie to the Lord in your hearts.* And to the Coloſſians: *Let the word of Chriſt dwell in you plentiouſly in all wiſedome, teaching and admoniſhing one another in Pſalmes and hymnes, and ſpirituall ſongs, ſinging with a grace vnto the Lord in your hearts.* In which places he firſt of all forewarneth vs (vnder one kinde) that we bee not ouerfilled with the pleaſures of this world, but vſe them as though wee were readie to leaue them: otherwiſe we being wholly giuen to our bellies, and to our backes, ſhall haue pleaſure in nothing but ſuch as will ſerue them; and all heauenly mirth ſhall be ſorrow vnto vs; as to be called to the word and prayer it ſhall be a vexation vnto vs, and then ſhall we bee moſt merrie, when we are furtheſt off from God; and then (he ſaith) our mirth ſhall be exceſſiue, and beaſtly. Secondly, hee would haue the worde of Chriſt dwell in them plentiouſly, that being perſwaded of Gods fauour, their harts might not bee vainelie merrie, but thereby mooued to ſing vnto him.

Epheſ. 5. 18.

Coloſſ. 3. 16.

Laſtly, that they ſhould bee filled with the ſpirit, that ſhould prepare them to ſpirituall ſongs, for in our fleſh dwelleth no good: for as the fleſh hath no taſt of ſpirituall things, ſo the ſpirit hath no taſt of carnall things: and therefore being filled with the ſpirit, it will ſtirre vs vp to all ſpirituall exerciſes. Therefore it is no maruell that men are ſo barren in this thing, ſeeing that they are ſo drowned in the pleaſures of this life, that they haue no pleaſure but in them; and being too full of them, there is no roome in their hearts for the word of God, and for his ſpirit (of which they are emptie) and therefore can take no delight in the exerciſes of the word, and of the ſpirit. So then howſoeuer

Rom. 7. 18.

the

the neglect of this duetie may seeme small in our eyes, yet it must needs be great, when it *bewrayeth that we are voyd of Gods word, and of his spirit, and that we are too much possessed with the delights of this world*, and so lie in some one sinne or other: whereas on the contrarie, then may we be assured, that our desire is to please God, that willingly we doe not continue in any sinne, that wee vse the creatures and blessings of God aright, that the spirit is in vs, and gouerneth vs by the word, when wee finde our hearts is the midst of our mirth sweetelie mooued to sing spirituall songs spirtuallie.

But to make an end of this matter, that wee might take vpon vs this dutie so cheerefully, as wee should, let vs in a word consider of that, which is written of the great commoditie and comfort of the booke of the Psalmes generally, and of the singing of the same, by two reuerend fathers, and great Clerkes, one of the Greeke, and the other of the Latine Church. And first of all, S. *Basil* saith thus of them,

Basil. de virt. & laud. Psal. Tom. 1.

That looke what soeuer is profitably dispersed through the whole Scriptures, the same is gathered together in the booke of the Psalmes. So that it is (as it were) a certaine publike treasurie of good precepts, affoording vnto euery man those things which are profitable according to their desires. For it both healeth the old sores of the soule, and bringeth a present remedie to the new: it both cureth that that is affected, and preserueth that that is sound: and in a word, it taketh away all the passions of the mind (as farre as may be by reason of our infirmitie) which diuersly beare sway in mens mindes during this present life: and that by making our thoughts modest and temperate, and that by a certaine melodious drawing of the minde, and delight. For the spirit of God because it did foresee, that mankinde was hardly drawne vnto vertue, and that we by reason of the corruption of our nature inclining vnto pleasures, doe neglect the way of liuing well: what did it? it did mingle delightfull singing with his precepts; that whiles the eare is delighted with pleasure, we may closely receiue that profit, which ariseth out of these words: euen as skilfull Physitions doe, who when they giue bitter potions to the sicke

patient,

patient, doe sweeten the mouth of the pot with some honey, lest that they should refuse their owne profit because of some bitternes. And therefore this booke of the Psalmes was deuised, that those which are children in yeeres, or altogether young men in manners, might in shew sing meetre, but in truth might instruct their owne soules. For none of the common people, or of the sluggish sort will easily keepe in memorie any precept of the Apostles or Prophets, to haue it in his minde, when hee is gone out of the Church: but the lessons and instructions of the Psalmes are sung both at home and in the market place: and if any be disquieted in his minde and become passionate or raging, after that hee bee charmed, as I may say, with the verses of some Psalme, hee presently departeth hauing the furie of his minde buried with those measures. So that a Psalme doth bring quietnes to the minde, and is the maker of peace, repressing the perturbations & floods of the minde: it doth mollifie anger, and calleth excesse vnto temperance. It doth procure friendship, and vnite them that were at variance, and doth reconcile them that were at variance. For will one any more count that man his enemy, with whom he hath sung but one Psalme vnto God? So that the singing of Psalmes causeth loue among men, which is the greatest benefit that they enioy: suggesting vnto the minde a certaine concord, as it were, a common bond to vnite men together, and compelling men to the harmonie of one Quire. A Psalme is a meane to chase away the diuell, and to bring the Angels to helpe vs, a defence in the terrors of the night, a rest for the labours of the day, a safegarde to children, an ornament vnto young men, a solace vnto old men, a most fit attire vnto women. It is an instruction to the ignorant, an increase to them that profit, and a strength to them that are perfect, and one voyce of the whole Church. This doth beautifie solemnities, and causeth godly sorrow: for a Psalme doth pull out teares out of the most stonie heart. To sing Psalmes is the worke of Angels, an heauenly seruice, a spirituall incense. O truly wise deuice of that master causing most artificiously, that with one and the same labour wee might sing and learne things profitable, because that by this meanes the instructions are more deeply printed in our mindes! For that doctrine, which is by constraint,

straint put into our mindes, that vsually not long continueth: but that which is with delight insinuated and put into vs, doth I know not how sticke longer in our mindes, and is kept better in our memories. What is it then, I pray you, which you cannot learne out of the Psalmes? May you not there learne the great renowne of fortitude, and most exquisite iustice, and sober temperance, and absolute wisedome, and the way to repentance, and the rules of patience, and whatsoeuer good thing else you can speake of? Truly here is perfect diuinitie, a prophecie of Christ to come in the flesh, the threatnings of the day of iudgement, the hope of our common resurrection, the feare of punishment, the promise of glorie, a reuelation of mysteries: the treasures of all things are brought and laid vp in the booke of the Psalmes, as into a certaine great common treasurie. Thus farre S. *Basil* in the commendation of singing of Psalmes, but in farre more excellent and significant termes in his owne language, which in the translation haue greatly lost their force and grace: yet in them wee may see, of what great power and vertue it is, to that end, that wee might bee incouraged vnto it. Vnto whom wee may adioyne the testimonie of S. *Augustine*, who speaketh as largely in the commendation of this most excellent dutie of singing of Psalmes, and vseth almost the same words, as though they were his owne, concealing the name of the first Author: As *Tremellius* doth obserue in his preface to the Psalmes, who purposing to commend them to the diligent practise of men, doth prefixe the sayings of the ancient Church and of the holy fathers vpon the same, with this reason: *Nostra enim fatemur*: For (saith he) *I doe cõfesse, that mine own praises would be too farre inferiour vnto the dignitie and greatnes of the matter, I am so priuie to mine owne weaknes*: and then setteth downe these words of *Basil*, and of S. *Augustine*, shewing from whom he had them. And thus you haue in one testimonie of three great men concerning the great profit of singing of Psalmes, to allure vs, and draw vs thereunto: which that we might be the rather inforced vnto, I will vnto these adde one more greater than thẽ all, by setting down that which the Prophet speakes of

Auguſt. in lib. Pſal. prolog.

Tremel. in præfat. in Pſal.

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it, Psal. 147. (that I might not stand vpon euery place that commendeth it vnto vs) *Praise the Lord* (saith he there) *for it is a good thing to sing vnto our God: for it is a pleasant thing, and praise is comely*: where the Prophet exhorting men vnto it, saith, it is *good, pleasant, and comely*. And first of all it is *good*, for it is commanded of God; and looke how many times it is commended vnto vs by precept or practise, in the scripture; so many proofes are there of the goodnes of it. Then it is not onely good, but *pleasant*: for many things are good, but bitter, as affliction: and some things are pleasant, which are not good, as sinne: and so though the beginning be sweete, the end is sower, and when the pleasure is ended, the paine abideth: but here is pleasure without paine, and of this *the good fruite and pleasure abideth euer*. *Psal.* 147.1.

To sing Psalmes is good, pleasant and comely.

1

2

Last of all, it is *comely*, (as he saith in another Psalme also) *it becommeth the righteous to bee thankefull, and to sing praises*. Vnto which agreeth that of the Apostle: *Let no filthie communication, nor foolish talking, nor iesting proceed out of your mouthes, which things are not comely: but rather giuing of thankes, as it becommeth the Saints*. For this commendeth vs vnto God, and vnto men, and herein are we like vnto the Angels in heauen, who sing vnto the Lord *a new song continually*. So that euen as the vngodly haue a grace in their wickednesse, and are the better liked of among the vngodly (though indeede they are then most deformed:) so this maketh vs comely before God, and louely in the eyes of his Church, when we (hauing prepared our hearts thereunto) doe sing with affection, with reuerence, and with vnderstanding. For otherwise euen as a costly garment may be comely in it selfe, yet it shall not become vs, vnlesse wee be fit for it, and it be well put vpon vs: so though to sing be neuer so comely in it owne nature, yet *it becommeth not vs, except we be prepared for it, and doe sing Dauids Psalmes not so much with Dauids harpe, as with Dauids spirit*. Therefore the Apostle writing to the Ephesians, *willeth them in singing to make melodie in their hearts to the Lord*, and not to sing with their tongue onely, and from the lips outward, as wee say.

3

Psal. 33.1.

Ephes. 5.4.

Reuel. 14.3.

Psal. 57.7.

What maketh it comely.

Ephes. 5.19.

Coloss. 3. 16. say. And to the Colossians: *To sing with a grace in their hearts to the Lord*, that it might not onely come from the inward feeling of their heart, but also bring grace and profit to the hearers; when as they doe not vtter an vnprofitable sound, but their heart going before their tongue, and it mouing their lips, they might themselues bee first of all affected therewith, and so beget the like affections in others. Euen as Master *Beza* doth write most excellently of himselfe and of his owne experience touching this matter, saying: *That*

Beza Paraphr. in Psal. 91. *he would not thinke much to declare to the glorie of God what he proued certainly by experience: namely, that when by the goodnes of God he did willingly forsake his countrie and all that hee had, that he might freely serue Christ; and it came to passe at his first entrie into the publike assemblie of the Christians, that the companie did sing the 91. Psalme: by the singing whereof, as though he had heard God himselfe calling him particularly, hee felt himselfe so comforted, that he did keepe it euer since that time most dearely, grauen in his heart: and he professeth, that he may truly witnes this before God, that he hath receiued marueilous comfort by it, both in sicknes, and in sorrow; not only by meditating and singing of it, when he was also smitten with the pestilence, and the same plague had infected his familie euen foure times; but also in other most grieuous temptations.* Where we see what he saith, that not onely he was greatly moued at the gratious singing of others, who did thus speake vnto him in this Psalme, and did minister grace vnto him: but that frō that time he took alwaies great comfort in the singing of it in all times of afflictions, both sicknes, and otherwise. As indeed it is a most excellent Psalme, and made, as it is thought, vpon occasion of that horrible pestilence, that

2. Sam. 24. fell out in the daies of *Dauid*, whereof mention is made in the second booke of *Samuel*. For both the words and sentences doe agree vnto that historie: and both the people and the King, chiefly himselfe stood in need of great consolation, for hee brought the plague vpon himselfe and his people wilfully. Here then not onely the generall prouidence of God, but also the most particular, which gouer-

neth

neth all the second causes most iustly, and most orderly, who watcheth also for the safetie of his, is set foorth to be seene so liuely, and ratified with so many, and so plaine sentences, euē the person of God being brought in to speak to thē, that nothing seemeth more to be desired in this point.

Seeing then that *goodnes, pleasure and comelines* doe all of them meet together in this one thing, let vs the rather be in loue with it, and set our hearts vpon it; and whereas these are the things most of all regarded, and especiallie sought for of all men (and yet seldomest found together) now seeing that they doe all of them meete with vs, as it were, and ioyntly offer themselues vnto vs in this one thing; let vs be rauished with the loue of it, vnlesse we bee men voyd of all affections, or such as haue set our hearts vpon other things before: and let vs intertaine this seruice of God into our houses, and giue credit vnto it, that wee might be bettered with *the goodnes* that it bringeth, and bee more comfortable with *the true pleasure* that it affoordeth, and more comely with the excellent beautie that it will put vpon vs. And so I conclude with the confession of *Augustine*, who by his owne experience greatly commendeth the singing of Psalmes, when he saith, *that oftentimes for ioy hee wept in the Church of God, being moued with the sweete melodie that was made there.* And for this cause *Dauid* is called *the sweete singer of Israel*, because of the excellent and heauenlie Psalmes, which hee as a Prophet made for the Church of God, whereby they were raised vp to all spirituall mirth in singing of them.

August. lib. 9. confess. cap. 6.

2. Sam. 23. 1.

2. Chron. 29. 30

The last thing of all is, that wee remember especiallie to put all things in practise, which we haue learned out of the word, and that wee *begin vpon that very day to doe all duties of loue vnto men, and that we shew mercy vnto them then especially.* Whereunto that we might bee made the more fit, the whole worship of God, and the Sabbath it selfe is ordained; in so much that the Lord would haue euery whit of it to cease euen vpon the Sabbath, rather then mercie should not be shewed to the full, or any duetie of it neglected to our

The workes of mercie are to be practised vpon this day.

brethren, when both of them cannot bee done together, as we haue seene it before more at large in the former booke. And seeing it is the Lords day, and therefore wee must bee occupied about all his worke wholly, and hee hath in his word commended to our care, the widow, the fatherlesse, the poore and the stranger, as those whom he especiallie regardeth; we ought vpon this day most of all *to feede the*
Matth.25.35. *hungrie, to clothe the naked, to lodge the harborlesse, to visit the*
36. *sicke and the prisoners*, when (besides that wee haue rested from all our owne workes, that wee might bee occupied about the workes of the Lord) wee haue so much mercie of the Lord God shewed vnto vs, that we might shew it vnto others; and hee doth after an extraordinarie manner open vnto vs all the treasures of his goodnesse, that thereby wee might be moued to take pitie vpon others.

So that hee which is then hard hearted to his brother, there is no great pitie to bee looked for at his hands at any time; and he which then neglecteth to testifie his loue aboundantly to men, when hee should of purpose giue ouer himselfe to all dueties of godlines, what hope can there bee that he will doe them vpon other daies in the weeke, when hee shall haue fewer meanes to further him thereunto, and more to withdraw him therefrom? And that this is an especiall thing to be regarded vpon the Lords day, appeareth
Deut.5.14. by that, which *Moses* speaketh of it: *The seuenth day is the Sabbath of the Lord thy God, thou shalt not doe any worke therein, thou, nor thy sonne, nor thy daughter, nor thy manseruant, nor thy maidseruant, nor thy oxe, nor thy asse, neither any of thy cattell, nor the stranger that is within thy gates; that thy manseruant, & thy maidseruant may rest as well as thou.* Where he maketh this a reason, why rest is vpon ỹ Sabbath day especially to be giuen vnto all, that are imployed vnto any bodily labour, euen vnto the dumbe beast; namely, that they might bee eased thereby, without the which their estate were too intollerable: And therefore it appeareth that the Lord would haue men exercised vnto pitie vpon this day most of all, when by his Prophet hee perswadeth them to ease their

seruants

seruants and cattell of their labour vpon this day, lest otherwise by continuance therein they should be most cruelly oppressed.

Whereunto agreeth that which is most plaine to conceiue and forcible to moue: *Sixe daies shalt thou labour to doe thy worke, and in the seuenth day shalt thou rest, that thine oxe and thine asse may rest, and the sonne of thy maid, and the stranger may bee refreshed.* Exod. 23. 12. Where (besides that it is to bee obserued, that in the former part of the chapter, he speaketh of shewing mercie and compassion; as to the enemies oxe going astray, to his asse lying vnder his burden, to him that is wrongfully oppressed, to the stranger that is farre from his owne countrie and friends, and to the fields and vineyards, that they might rest vpon the seuenth yeere, for the benefite of the poore and the cattell, (as may most euidently appeare vnto him that will but reade the text) and then adioyneth this vnto it, as that which is of the like nature and kinde) the words themselues that hee vseth in setting of it downe, doe sufficiently declare, that mercie must be especially regarded vpon this day; when he reckoneth so many by name, that most of all stand in neede of it, and would haue them to rest, because otherwise they cannot sufficiently bee refreshed, and draw their breath with ease (as it were) euen as the word doth import, as hath been declared before.

Hereupon the Prophet *Ieremie* speaking of sanctifying the Sabbath, *requireth of them that they should set their seruants free from their burdens, and their worke.* Iere. 17. 21. 22. By all which it may bee most certainely gathered, that all louing kindnes and pitie is to bee shewed vnto our brethren, as at all other times, so most of all vpon the Sabbath; and more then after an vsuall manner, when it is one of the ends why it was ordained by God, and therfore the thing wherunto we ought to haue an especiall regard: most of all, if wee consider the practise of it, in the whole new Testament: For it is written of our Sauiour Christ by the Euangelists in the Gospel, that vsually hee vpon the Sabbath daies visited the sicke, healed

So did Christ vsually heale all kinde of diseases vpon the Sabbath.

the cripples, restored the blind to their sight; and doth not only defend his doings herein by the law against the cauils of his aduersaries, but also leaueth his owne example in this to be our president and paterne to follow: whereof that is a proofe that Saint *Iohn* testifieth in many words. *There was a feast of the Iewes, and Iesus went vp to Ierusalem:* 2. *And there is by the sheepe market a poole called in Hebrue, Bethesda, hauing fiue portes.* 3. *In the which lay a great multitude of people, of sicke folke, of blind, halt, and withered, waiting for the moning of the water.* 4. *For an Angell went downe at a certaine time into the poole and troubled the water, whosoeuer then first after the stirring of the water stepped in was healed, of whatsoeuer disease he had.* 5. *And a certaine man was there, which had beene diseased eight and thirtie yeeres:* 6. *When Iesus saw him lye, and knew that he now long time had bin diseased, he said vnto him, wilt thou bee made whole?* 7. *The sicke man answered him, Sir, I haue no man to put me into the poole, when the water is troubled, but while I am comming another steppeth downe before me.* 8. *Iesus said vnto him, Rise, take vp thy bed and walke: and the same day was the Sabbath.* Where wee see that our Sauiour Christ commeth of purpose to the place, where a great many of impotent and diseased people vsed to lie vpon the Sabbath, and healed one of them. And in the seuenth chapter, hee defendeth this fact of his, saying, *If a man vpon the Sabbath receiue circumcision, that the law of Moses should not be broken; bee yee angrie with me, because I haue made a man euery whit whole on the Sabbath day?* If the law of circumcision doe bind men to minister and receiue it vpon the Sabbath, then much more doth the law of loue bind men to shew mercy vpon the Sabbath; seeing that it is appointed of God, not to hinder vs from, but to further vs in all his works, among which the relieuing of them that be in necessitie, is one of the chiefe and principall. *And as the Lord Iesus Christ came not to destroy the lawe, but to fulfill it,* so he obserued it very carefully in this point; and being most full of compassion, did declare it aboundantly, by taking all opportunitie to succour them that were in miserie,

Iob. 5. 1.

Chap. 7. 23.

Matth. 5. 17.

euen.

euen vpon the Sabbath, as the fitteſt time for it.

For this is that alſo, which Saint *Luke* reporteth of him in his Goſpell: *That hee taught in one of the Synagogues on the Sabbath day:* 11. *And behold there was a woman which had a* Luk. 13. 10. *ſpirit of infirmitie eighteene yeeres, and was bowed together, and could not lift vp her ſelfe in any wiſe:* 12. *When Ieſus ſaw her, he called her to him, and ſaid to her, Woman, thou art looſed from thy diſeaſe:* 13. *And he laid his hands on her, and immediately ſhe was made ſtraight againe, and glorified God.* 14. *And the ruler of the Synagogue was moued with indignation, becauſe that Ieſus had healed on the Sabbath day, and ſaid vnto the people, there are ſixe dayes, in which men ought to worke, in them therefore come and bee healed, and not on the Sabbath day.* 15. *Then anſwered him the Lord and ſaid, Hypocrite, doth not each one of you on the Sabbath day looſe his oxe, or his aſſe from the ſtall, and leade him away to the water?* 16. *And ought not this daughter of Abraham, whom Sathan hath bound loe eighteene yeeres, be looſed from this bond on the Sabbath day?* Where we doe euidently ſee that Ieſus Chriſt not onely in wonderfull great pitie vnto this long diſeaſed creature, beſtoweth the benefite of health vpon her vpon the Sabbath day, but alſo when as the rulers of the Synagogue, either through a groſſe ignorance, or palpable hypocriſie, did find fault with it, as a worke altogether impertinent to that day; he doth iuſtifie it, and ſheweth that it is moſt proper vnto it, becauſe it is the *day of ſhewing mercie:* and therefore if men doe, nay ought to looſe the oxe to the water, much more might hee looſe the daughter of God from her infirmitie of ſoule and body. And he doth not ſo much diſpute, what he himſelfe by his abſolute power might doe; as ſhew what euery one ought to doe: For if it were a breach of the Sabbath to neglect any dutie to the other creatures, then much more to withdraw our hand from our brethren, when they doe ſtand in neede of our helpe.

And in the Chapter immediatly following when hee had healed a man of the dropſie vpon the Sabbath day, he proueth the lawfulnes of the fact, by the like reaſon. *It came to*

Luk.14.1. *passe that when Iesus was entred into the house of one of the chief Pharisies vpon the Sabbath day to eate bread, they watched him: 2. And behold there was a certaine man before him, which had the dropsie. 3. Then Iesus answering spake vnto the expounders of the law and Pharisies, saying, is it lawfull to heale vpon the Sabbath day? 4. And they held their peace. Then he tooke him and healed him, and let him goe. 5. And answered them, saying, which of you shall haue an oxe or an asse fallen into a pit, and will not straight way pull him out on the Sabbath day? 6. And they could not answere him againe to these things.* But the time would not serue to stand vpon all the places, which shew that this is a peculiar worke of the Sabbath, to helpe the helplesse, to strengthen the weake, and succour them that are in necessitie; thereby to shew that wee are well perswaded of the loue of our heauenly Father, when we are so readie to shew our loue to the rest of his children our brethren.

I will therefore conclude with that which is set downe by S. *Matthew. That Iesus went into a Synagogue.* 10. *And*
Matth.12.10. *behold there was a man which had his hand dried vp, and they asked him saying: Is it lawfull to heale vpon the Sabbath day? That they might accuse him.* 11. *And he answered them and said, What man shall there be among you, that shall haue a sheepe, and if it fall on the Sabbath day into a pit, will not he take it and lift it out?* 12. *How much more then is a man better than a sheepe? Therefore it is lawfull to doe well on the Sabbath day.* 13. *Then said he to the man, Stretch foorth thy hand: and hee stretched it foorth, and it was made whole as the other.* In all which places wee may obserue that it is alwaies precisely noted, that Christ Iesus *did all these mercifull deedes vpon the Sabbath:* thereby to declare, how part of sanctifying the day, consisteth in them; and also how the men of this world did finde fault with them; which sheweth how farre they are from doing any such things themselues: and that the Lord Christ doth replie vpon them with such reasons, as generally concerne all men, to the end that they might know, that they were not things properly belonging to himselfe,

but

but generally to be followed of all men. According to that generall doctrine, which *Ireneus* gathereth very fitly from the example and practise of our Sauiour Christ in this behalfe. When as hee alleaging these words of S. *Luke*, which wee heard a little before, (*Hypocrite, doth not each of you on the Sabbath day loose his oxe, or his asse from the stall, and leade him away to the water? and ought not this daughter of Abraham, whom Satan hath bound loe eighteene yeeres, be loosed from this bond on the Sabbath day?*) to shew that Christ did good vpon the Sabbath day, saith, *Nihil extra legem fecit curans in die Sabbathi: Christ in healing men vpon the Sabbath day, did nothing without the compasse of the law: for the law did not forbid men to heale and doe cures vpon the Sabbath day: nay it did not forbid the caring for of bruite beasts.* And so sheweth that Christ did well in healing the sicke, and clensing the leapers, and doing other miracles vpon the bodies & soules of men, vpon the Sabbath day: And then applying his example to vs declareth at large, *Veram Sabbathi sanctificationem consistere in operibus charitatis: That the right manner of sanctifying the Sabbath day doth consist in the workes of mercie, and in charitable deedes*; and doth confirme it both by the doctrine and example of Christ, as may also easily bee seene in those places of the Euangelists, which I haue alleaged before. And therefore further addeth, that seeing the law did not forbid, but rather commaund to doe good vnto men, yea vnto the very cattell, *Propter hoc, id est, beneficia corporalia: For this cause, euen for their bodily health, many did come into the presence of Christ, and draw neere vnto him on the Sabbath day.* And *Theophylact* vpon the same words of the Gospell, and namely vpon the speech of the Ruler of the Synagogue, of whom it is said, that *he was moued with indignation, because that Iesus had healed on the Sabbath day, and said vnto the people, There are sixe daies, in which men ought to worke, in them therefore let them come, and be healed, and not on the Sabbath day*; condemneth iustly the rashnes of this man, and saith, *Magna stultitia erat prohibere hominem: It was a point of great follie, to forbid a man to be healed on the Sabbath day.*

Luk. 13. 15.

Iren. contra Valent. lib. 4. cap. 19.

Luk. 13. 14.

Theophyl. in hunc locum.

day, because it was a day of rest; seeing that the law doth command rest vpon the Sabbath day to a certaine end. And what end he meaneth it is easily gathered out of his words, namely not to hinder vs frō, but rather to further vs in the workes of mercie. For as *Tertullian* saith, when it is said, *In the Sabbath thou shalt not doe any worke, De humano tantum opere prohibitionem intelligit: The prohibition is to be vnderstood only of humane workes, as those which euery one doth in his owne trade, or about his owne busines: not of any diuine worke; for all worke tending to the saluation and health of bodie or soule, is the proper worke not of man, but of God.* Where we see, that seeing rest is appointed for the workes of God, it ought not to be preiudiciall to the workes of mercie, which are most properly his: and man in nothing is more like vnto God, than in them. And therefore *Zanchius* alleaging the former words of *Irenæus*, saith, *Hoc diligenter obseruandum est: This is diligently to be obserued, which Irenæus reporteth, & which we reade of in the Euangelists: Multo sæpius Christum in die Sabbathi officia charitatis præstitisse, quàm aliis diebus: That Christ did more often exercise the workes of mercie vpon the Sabbath day, than vpon other daies. For he would thereby declare, that the sanctifying of the Sabbath day doth specially consist in the workes of mercie and charitie.* So that by his iudgement, to helpe and relieue others according to their neede vpon the Sabbath day, is not only lawfull, but necessarie, as a principall dutie, whereby it is sanctified; and that euen by the example and practise of our Sauiour Christ. Whereunto agreeth the saying of that ancient and most reuerend father *Athanasius*, who intreating of the Sabbath, and of the works of Christ in it, concludeth, *Videbis in Sabbatho insigniora miracula facta: You shall alwaies see and perceiue, that the greatest miracles, that were wrought, Christ did them vpon the Sabbath day.* Therefore as in the time of the law, in the seuenth yeere they did not plow their ground, and they did remit debts to them that were not able to pay: so vpon the seuenth day, (whereof the other was a signe) wee must rest from our ordinarie labours, and doe the workes of mercie.

Tertul. lib. 4. in Marcion.

Zanch. in 4. præcept.

Athanas. Hom. de Sem.

Leuit. 25. 4. Deut. 15. 2.

And

And so I conclude this point with the saying of *Irenæus*: *Christum non fecisse contra Sabbathum*: That Christ did not contrarie to the law of the Sabbath, when he healed the sicke, and did other duties of charitie vnto men; but rather according to the law: and therefore euen by those workes did truly sanctifie and keepe holy that day. And so wee see, that the workes of mercie as they ought at all other times to be practised of vs, so most of all vpon the Sabbath, as those that are proper vnto it; that as then wee receiue greatest tokens of Gods loue vnto vs: so we might be then most plentifull in all duties of loue to our brethren for his sake. *Iren. contra Valent. lib. 4. cap. 19.*

Vnto this may be referred the making of peace between man and man; especially that wee should seeke peace our selues, and take it when it is offered. Whereunto it seemeth the lawes of the Emperours had respect, when they command not onely that the Courts should be shut vp, but also, *Respirent à controuersijs litigantes*: Let the parties leaue off all controuersies, and haue a time of peace: *Ad sese simul veniant*: Let them come one to another, let them be sorrie and repent one to another; let them make peace and agreement, and speake of compounding the matter among themselues. And in thus doing, they should shew great pitie to others, and to themselues, whereas otherwise by endlesse suites they many times most cruelly begger one another. Therefore in few words this is the thing that wee haue to remember in this place, that we ought to be readie to helpe all that be in need, according to our abilitie, and their necessitie, and by our presence and other helps, to be as comfortable to them as may bee; inlarging the bowels of compassion towards them, and putting the same affection vpon vs, which is in them, euen for the Lords sake, who hath shewed mercie vnto vs, and whose creatures they be, and so make it the Lord his worke. Which that we might doe so much the rather, it is profitable for vs *to goe vnto them*, which cannot come to vs; *to looke vpon them*, which cannot see vs; and to heare them speake, that many times crie and haue none to heare them; that the lamentable spectacle of their miserie might moue. To make peace between other and our selues, is a speciall worke of this day. *Leg. fin. C. de seruis.* We ought also to visite them that be in miserie.

moue our hard hearts to pitie them, and in pitie to helpe them so much the more willingly: for though the things that we heare may touch vs greatly, yet nothing in comparison of that which *we see*, (that is the sense of mouing especially:) in so much that though we may partly gesse of our selues, what is the great extremitie of others, and partly vnderstand it, by the true report of them that haue seene it, and so bee moued to helpe: yet nothing so much as when wee haue been at them our selues, and seene the ruines of their houses, and the nakednes of their bodies, the hardnes of their lodging, the thinnesse of their diet, and hard fare; when wee haue *beheld these with our eyes*, and touched the cold irons of the prisoners, and marked the vneasie stockes that they are locked vnto, and the lothsome dungeons that they lie in, and haue bin *eyewitnesses* of their extreame torments and grieuous diseases: then if our hearts be not as hard as flint, and if wee haue not put off all brotherly kindnes, and forgotten that we be men; our bowels may begin to yearne vpon them: and that which was in vs but a sparckle of loue before, shall breake out into a great flame, the heate whereof shall comfort them; and that one drop of compassion which was before in vs, shal multiplie it selfe into a great riuer, the streame whereof shall refresh the heauie heart and dried soule of our brother.

Bucer in Mat. 12.11.

Master *Bucer* speaking of the works of this day, amongst other saith, *Visitare infirmos, to visite the sicke.* For as beggers when they would haue men to pitie them, lay open their sores; because that though things bee neuer so great in themselues, yet till they *be seene* we wil hardly beleeue them (and therefore wee doe the poore wrong manie times in iudging their estate to bee better then it is) so thereby is shewed what is the nature of all; that if we will shew mercie to others so cheerefullie as we should, *we must visite them in their necessitie, and not turne our eyes away from beholding their neede.* And againe, that if the beholding of our brethren, their neede doth not moue vs to pitie them, then are we too hard harted indeede, and there is no hope that euer wee

Iam. 1. 27. That the sight of no might moue vs to pitie them.

should

should pitie them sufficiently. This is that which our Sauiour Iesus Christ noteth in the Gospell after S. Luke, *of a certaine man that went downe from Ierusalem to Iericho, and fell among theeues, who robbed him of his rayment, and wounded him and departed leauing him halfe dead: and by chance there came downe a certaine priest that same waie, and when hee saw him, he passed by on the other side, and likewise a Leuite, when he was come neere to the place, went and looked on him, and passed by on the other side.* In which they are both condemned of the want of all humanitie, that comming neere to him, *and seeing him in this miserie*, yet hardened their hearts against so wofull a sight, and were not moued with so dolefull a crie. But of the third, it is said *(which was a Samaritane) that as hee iourneyed, he came neere vnto him, and when he saw him, he had compassion on him, and went to him, and bound vp his wounds, and powred in wine and oyle, and put him on his owne beast, and brought him to an Inne, and made prouision for him, &c.* Luk. 10. 30. vers. 33.

By which practise of his, as it is most manifest, how truelie it is said of him, that he had compassion on him indeed: so the occasion of it is noted, *that he came neere to him, and saw him in this miserie*, which no doubt did a great deale more affect him, than if it had been most liuely described vnto him by others. Hereupon the liberalitie of men many times is so colde as it it is, for that they beholding nothing but plentie in themselues, and abundance in their friends, know not the hungrie meales that their brethren make with bread and water, and not enough of that: and heare not the pitifull cries of the poore children pinched with cold and hunger, vpon whom their fathers and mothers cannot looke many times with drie cheekes; which if they would endeuour to *finde out by going from house to house*, and so acquaint themselues with their estate, *vpon the Lords day*, and doe it as one of his workes: then their owne eyes might moue them to bestow some of that, which hath not seene light many yeeres before, *the rust and canker of which shall witnesse against them*; or to bring out that corne, which they haue kept till it bee past mans meate; or to spare but the

Mens hearts are hardened, because they see not the miserie of others. Iam. 5. 3.

the ouerplus of that which might be, from their hawkes and dogs, for the relieuing of the distressed members of Christ Iesus, who would account *that whatsoeuer they did to one of the least of his brethren, they did it to himselfe.*

Matth. 25. 40.

For this is that which I haue heard some men say, when they haue come from such houses, that they would not haue thought that they had been in halfe that pouertie, vnlesse they *had seene it with their eyes.* Therefore euen as it is said of the wisedome of *Salomon*, which was so great, as it was, and the fame was iustly spread farre and neere, *So that the Queene of Saba came among others, to make trial of it, which when she had done, and had seene, and heard all things, she was greatly astonied, and said vnto the King, It was a true word, which I heard in mine owne land, of thy sayings, and of thy wisedome, howbeit I beleeued not this report, till I came, and had seene it with my eyes, but loe the one halfe was not told, for thou hast more wisedome, and prosperitie, than I haue heard by reports, &c.* Euen so may it be said of the condition of our brethren, that though wee heare much, yet wee shall not know the tenth part of their pouertie, except we will goe and see it, and therefore cannot bee so moued to pitie them, as the Lord would haue vs.

2. Chron. 10. 5.

Therfore whereas we vse to make many idle walkes and vnnecessarie wandrings, wee cannot tell whither, vpon the Lords day; *let vs hereafter go, and see* the thing which might moue vs to doe that which otherwise we should forget: to see (I meane) the wants of such as we may and ought to supplie according to our abilitie. And let vs doe it so much the rather, because otherwise though wee doe helpe them, yet we cannot doe it so cheerefully from our hearts, and with that feeling of their miserie, which the Lord will accept. For euen as *Abraham* (when he would prouoke himselfe to so great an humiliation, as such a chastisement did require) *he wept in the sight of the dead corpes*, that the beholding of it might moue him the rather: so if we would looke into the necessitie of our brethren, and set it before our eyes, wee should be more plentifull in well doing, than wee are, and

Gen. 23. 2. 3.

be

be more readie *to weepe with them that weepe, and to be like minded one towards another*, according to the Apostles rule. Which as all Christians ought to be most careful of, so especially those vpon whom the care of the poore by vertue of their calling doth specially lie vpon; *as the ouerseers of the poore*; for they are bound to it by a double bond. It were a worke therefore meete for them aboue others, after euening prayer so to diuide themselues, that they might walke through the townes where they dwell, and to visite the poore houses, to see what is the number and quality of euery such familie; what is their charge and expenses weekly; what is their prouision for meate and drinke, and lodging, and fiting; what is their greatest earning, that thus by their owne eyes taking knowledge both of the one and of the other, they might accordingly bee moued of conscience to discharge their dutie, both in faithfully and speedily distributing that vnto them, which is committed vnto them of trust, and not any waies to withhold it, or diminish it, as sometimes they doe, because through their own negligence they know not their estate to be so distressed as euery way it is: and also in pitie and compassion towards them to moue their neighbours and brethren, to increase their liberalitie towards them according to their present need. That so the good meaning and intent of our gouernours herein might diligently bee put in practise, which of the most is neglected: and the poore euery where better prouided for; that God might bee honoured, and themselues rewarded with the prayers of the poore. Rom. 12. 15. 16. 2. Cor 9. 14.

We ought especially to doe the spirituall workes of mercie to mens soules.

And if the Lords day be a day of receiuing mercie from God, and shewing it againe to all his creatures, euen to the oxe and to the asse, much more then vnto man, who is most like vnto God, and neerest to our selues; and if in all outward things wee ought to minister vnto him, then much more in *spirituall and heauenly*: wherein is shewed so much the more mercie, by how much the soule is more excellent than the bodie: the wants of the one more generall than the other, & more dangerous, yet lesse felt, and lesse sought

to

to bee ſupplied. For many that haue great abundance of outward things, yet their ſoules are in great miſerie; and their bodies are well fed, but their ſoules are almoſt famiſhed, wanting both knowledge and comfort, and yet they doe not pitie themſelues. Now then if it be pitie (as it is) to raiſe vp the aſſe that is fallen vnder his burthen, to lift out the oxe that is fallen into the ditch; then much more to raiſe vp men that are fallen into ſinne, and to pull them out of the mire of deſpaire (in which they ſticke) by the ſweete promiſes of the Goſpell, as it were reaching out vnto them
Iude verſ. 23. our hands: if to pull a man out of the fire; then much more to pull him out of hell fire: if to feed the hungrie, to clothe the naked; then moſt of all, to feede their ſoules with the liuely knowledge of Gods word, and to couer their nakednes, with the righteouſnes of Chriſt Ieſus by faith: If to make peace betweene men and men; then much more to reconcile them vnto God. Then wee muſt needes confeſſe that it is the Lords worke, which he requireth of euery one vpon his holy day, namely, that (beſides the helping of them in their outward eſtate) they miniſter vnto them that want, of their heauenly riches, as God hath bleſſed them aboue others: euen to teach the ignorant, to admoniſh the vnruly, to bring home them that goe aſtray, to binde vp the broken hearted, to ſtrengthen the feeble, to encourage them that bee occupied in well doing; and in one word ſo to helpe them in the leſſe, that the chiefe and principall be not neglected, wherein true loue eſpecially doth conſiſt, and wherein the Lord is ſerued of vs moſt of all.

And this is that which is ſpoken of our *Sauiour Chriſt* in
Luk. 13. 16. the place aboue mentioned, that *he not onely healed the woman vpon the Sabbath of her bodily diſeaſe, but deliuered her from the chaines of the diuell, with which ſhe had been long held.* For it is euident in the Goſpell, that (beſides the infirmitie of her bodie) there was an extraordinarie worke of Sathan, whereby as ſhe was ſtrangely poſſeſſed, ſo it wrought in her many ſtrong paſſions of the minde; from all which ſhe being deliuered by Chriſt Ieſus, receiued euen in that eſpecial-

ly, the most mercie at his hands. Therefore among all the workes of God, we must be perswaded that this is none of the least, *to shew mercie vnto the distressed soules* of our brethren; for this is the mercie of the most mercifull, euen Christ Iesus himselfe; from whom as we haue receiued many great mercies, so none like to this, that he hath redeemed our soules from eternall destruction; and when wee were sunke downe into the bottomlesse pit of all miserie, he came thither in vnspeakable loue to fetch vs out, and reconciled vs to his Father, and hath made vs heires of euerlasting life.

And let vs bee so much the more mindfull of this duetie, by how much the fewest in the world doe thinke of it, no not they that otherwise are mindfull to shew mercie in all outward things. And thus we see that none can be exempted from these duties; for though euery one cannot goe into the houses of the poore, (neither is it meete that some should, because of their personages and calling) yet they may make enquiry of them, and send vnto them, and exhort others to do the like, and pray for them: and may with their equals haue such profitable conferences, that they may shew great mercy to their soules, by drawing them neerer to the kingdome of heauen, and drawing them further off from the pit of hell. And they that be poore, (and therfore it may be imagined they can shew no mercie at all, for they haue not wherewith) must first of all consider: *the poore Widow that gaue but two mytes, how it was accepted*, and that *the Lord accepteth of euery one, not according to his deedes, but according to his good will*: and secondarily, that if they will instruct, admonish, comfort their brethren, and pray for them; they shall shew the greatest mercie vnto them that may be; and do that worke which is most acceptable vnto God, and therefore most peculiar to the Sabbath.

There is no man, but hee may doe some worke of mercie vpon the Sabbath.

Mark.12.43.
2 Cor.8.12.

So then that we might be perswaded of the excellencie of this dutie aboue all others, let vs consider of that, which the spirite of God speaketh of it: *Brethren, if any of you haue erred from the trueth, and some man hath conuerted him, let him*

Iam.5.19.

him know that he which hath conuerted the ſinner from going out of his way, ſhall ſaue a ſoule from death, and ſhall hide a multitude of ſinnes. And indeede all our profeſſion is nothing, and the ſhew of religion that wee make is vaine, except it bring forth theſe fruites in vs, as the ſame Apoſtle witneſſeth: *Pure religion and vndefiled before God, euen the Father is this, to viſite the fatherleſſe, and widow in their aduerſitie, and to keepe himſelfe vnſpotted of the world.* Not that there is no religion but this, but that by theſe fruits it ſhall appeare, whether our religion bee good or no, and whether wee bee profitably occupied therein or no; euen when all ỹ publike and priuate exerciſes of the ſame, doe prepare vs to ſhew mercie vnto our brethren, and make vs more fit thereunto. Therefore whereas we haue ſeene in the former part of this treatiſe, that notwithſtanding the preciſe commandement of reſting, ſuch duties were permitted, as the preſent neceſſitie of any creature did require: now wee doe further vnderſtand that they be by the commandement of God, neceſſarily laid vpon vs; and that they are in the number of thoſe workes of God, which that we might wholly doe, we are commanded to reſt from our owne.

Chap. 1. 27.

All ſuperiours ought to be carefull that their inferiors do keepe holy the day, as well as themſelues.

Now the Lord would not only haue vs to keep holie the Sabbath our ſelues, in all the parts of his worſhip publike and priuate, (which we haue ſeene heretofore) *but alſo that euery one ſhould in his ſeuerall place and roome, carefully take order, that ſo many as be committed to his charge, ſhould ſanctifie the day as well as himſelfe:* which though it be true in all other commandements, (namely that whatſoeuer wee are bound to doe our ſelues, wee muſt be meanes to further other in doing the ſame, becauſe the loue of God, and of our neighbours ſpreadeth it ſelf ouer all the Commandements; and therefore though it bee not expreſſed, it is neceſſarilie vnderſtood) yet in this commandement it is ſo much the more required, becauſe, beſides that the analogie and proportion betweene it and the other commandements, doth inforce it, the very words themſelues doe binde vs thereunto. For when it is ſaid, *Thou, and thy ſonne, and thy daughter,*

thy

thy manseruant, and thy maide, though he speaketh by name onely of resting vpon the Sabbath, yet because the end of that is, that the day might bee sanctified; as appeareth by the words of the text going immediatly before, in which it is said, *Remember the Sabbath day to keepe it holy*; looke how many reasons we haue seene before, binding the inferiours to rest, & the superiours to prouide that they doe so indeed; so many are there compelling them to sanctifie the day in their owne persons, and in so many as belong vnto them. Therefore when first of all it is generally said in the Commandement, *Remember the Sabbath day to keepe it holy*, and afterwards, *The seuenth day is the Sabbath of the Lord thy God*, that is, which must bee dedicated vnto his seruice; and in the end, you must therfore rest, that you might serue him in it as he requireth; and then nameth the seuerall parties that should rest: his meaning is to declare vnto them the right end of their resting, and so speaking by name to the gouernours (saying, *Thou, and thy sonne, and thy daughter, thy manseruant, and thy maide, the stranger that is within thy gates*) to shew vnto them that it is not sufficient for them to looke that they vnder their gouernment should rest, vnlesse they sanctifie the day of rest also; which they must be so much the more carefull of, by how much the sanctification of the day is greater than the ceasing to worke vpon it, as the end whereunto this is but referred: and therefore if it be a sinne in them at any time, not to haue a sufficient regard vnto them that they doe not worke; then it must needes be a greater sinne, if that through their negligence they doe not sanctifie and keepe holy the day of rest. *Exod.* 20. 8.

They ought not to leaue it to their discretion, as a thing indifferent, but compell them thereunto.

So that here the Lord God doth require, that in all places there should be such good lawes and orders publikely, in the Common-wealth, and priuately in mens houses established, and diligently executed, as whereby not onely the Rulers, but also all in subiection should bee compelled to sanctifie the Lords day, and that they should bee sure that they doe it indeede. And as he must not leaue it indifferent to them, to chuse whether they will worke or rest, and so thinke

thinke it sufficient that they doe not lay any worke vpon them: so it is not enough that they hinder them not from seruing God vpon that day, vnlesse they procure all the meanes vnto them, whereby God might be worshipped of them, and see that they worship God in them as well as themselues. Therefore the Masters of families must prouide as much as lieth in them, that the word bee publikely preached where they dwell, not for themselues alone, but for their children and seruants sake; that they might keepe holy the day together with them; and they must not onely come themselues to the place of common prayer and diuine seruice; but bring these also with them, and so spend the rest of the day in all priuate godly exercises themselues, and cause others to doe so also.

And here lest this might seeme too heauie vnto vs, and that it might not be grieuous to take so great a charge vpon vs, we must remember, that as wee haue great helpe by our inferiours in many things, so the Lord would haue vs to helpe them in the chiefe and principall; and as hee hath made them our seruants, so wee should make them his seruants; and when they haue serued vs sixe daies, wee might cause them to serue him vpon the seuenth: and as the Lord hath preferred vs aboue them with their seruice, so hee would humble vs with this charge and care ouer them; or rather exalt vs, in that hee would haue vs to be as it were, the ouerseers of his worke, and not onely serue him our selues, but also see his seruice done by others committed to our charge: which if we doe not, wherein shall the Christian gouernours of households differ from the Infidels and Heathen, and what greater thing shall wee doe for our seruants than they? Nay, what shall wee doe more for them than for the bruite beasts and cattell that worke vnder vs, to whom we giue rest and ease from labour vpon the Sabbath, if we cause them not *to sanctifie the day of rest*, in which they shall differ from all other, not onely beasts but men?

And this is the meaning of that law which *Moses* gaue to the Israelites, *commanding them to write the word of God*

Deut. 11. 20.

vpon

vpon the posts of their houses, and vpon their gates, whereby all vnder gouernment were taught what should be required of them so long as they liued in those houses, namely, to serue God: and all gouernours were taught what especially to looke after in all them that went in and out of their gates, and liued vnder the roofe of their houses; euen to serue the Lord in all parts of his worship, for which end he hath giuen them such authoritie ouer them. According to which Commaundement the worthie Captaine of Gods people *Iehoshua*, made this protestation before all the Elders of Israel a little before his death, exhorting them to doe the like: *I and mine house will serue the Lord.* Promising not onely for himselfe, but for all his; which though it was hard to doe, yet because hee knew how many meanes the Lord had giuen him to bring it to passe, which also God would blesse (as all godly exhortations, admonitions, and chastisements, whereby if they did not profit, hee had authoritie to thrust them out of his house, and to rid himselfe of them) all which he was purposed to put in practise: therefore he was bold thus to speake of himselfe, thereby shewing what all men should propound to themselues, and may attaine vnto. The like whereunto *Dauid* speaketh of himselfe in that worthie Psalme 101. which is left as a paterne for all Christian gouernours to rule by, where after this preface to the whole Psalme, *I will sing mercie and iudgement: vnto thee, O Lord will I sing* (In which he bindeth himselfe vnto God by this Psalm, to do his dutie vnto his subiects that they might serue God; both in that that he would shew mercie and kindnes vnto the good, and iustice and seueritie to the bad: in which two properties consisteth the praise of all good gouernours) he first sheweth how hee would carrie himselfe, and manage his owne course in his familie, saying, *I will doe wisely in the perfect way, till thou comest to me: I will walke in the vprightnes of mine heart in the middest of mine house. 3. I will set no wicked thing before mine eyes: I hate the worke of them that fall away: it shall not cleaue vnto me. 4. A froward heart shall depart from me: I will*

So haue the seruants of God done in time past in their seuerall families, as *Iehoshua* the Iudge. *Iosh.* 24. 15.

Dauid the King. *Psal.* 101. 1. *vers.* 2.

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thinke it sufficient that they doe not lay any worke vpon them: so it is not enough that they hinder them not from seruing God vpon that day, vnlesse they procure all the meanes vnto them, whereby God might be worshipped of them, and see that they worship God in them as well as themselues. Therefore the Masters of families must prouide as much as lieth in them, that the word bee publikely preached where they dwell, not for themselues alone, but for their children and seruants sake; that they might keepe holy the day together with them; and they must not onely come themselues to the place of common prayer and diuine seruice; but bring these also with them, and so spend the rest of the day in all priuate godly exercises themselues, and cause others to doe so also.

And here lest this might seeme too heauie vnto vs, and that it might not be grieuous to take so great a charge vpon vs, we must remember, that as wee haue great helpe by our inferiours in many things, so the Lord would haue vs to helpe them in the chiefe and principall; and as hee hath made them our seruants, so wee should make them his seruants; and when they haue serued vs sixe daies, wee might cause them to serue him vpon the seuenth: and as the Lord hath preferred vs aboue them with their seruice, so hee would humble vs with this charge and care ouer them; or rather exalt vs, in that hee would haue vs to be as it were, the ouerseers of his worke, and not onely serue him our selues, but also see his seruice done by others committed to our charge: which if we doe not, wherein shall the Christian gouernours of households differ from the Infidels and Heathen, and what greater thing shall wee doe for our seruants than they? Nay, what shall wee doe more for them than for the bruite beasts and cattell that worke vnder vs, to whom we giue rest and ease from labour vpon the Sabbath, if we cause them not *to sanctifie the day of rest*, in which they shall differ from all other, not onely beasts but men?

Deut. 11. 20. And this is the meaning of that law which *Moses* gaue to the Israelites, *commanding them to write the word of God*

vpon

vpon the posts of their houses, and vpon their gates, whereby all vnder gouernment were taught what should be required of them so long as they liued in those houses, namely, to serue God: and all gouernours were taught what especially to looke after in all them that went in and out of their gates, and liued vnder the roofe of their houses; euen to serue the Lord in all parts of his worship, for which end he hath giuen them such authoritie ouer them. According to which Commaundement the worthie Captaine of Gods people *Iehoshua*, made this protestation before all the Elders of Israel a little before his death, exhorting them to doe the like: *I and mine house will serue the Lord.* Promising not onely for himselfe, but for all his; which though it was hard to doe, yet because hee knew how many meanes the Lord had giuen him to bring it to passe, which also God would blesse (as all godly exhortations, admonitions, and chastisements, whereby if they did not profit, hee had authoritie to thrust them out of his house, and to rid himselfe of them) all which he was purposed to put in practise: therefore he was bold thus to speake of himselfe, thereby shewing what all men should propound to themselues, and may attaine vnto. The like whereunto *Dauid* speaketh of himselfe in that worthie Psalme 101. which is left as a paterne for all Christian gouernours to rule by, where after this preface to the whole Psalme, *I will sing mercie and iudgement: vnto thee, O Lord will I sing* (In which he bindeth himselfe vnto God by this Psalm, to do his dutie vnto his subiects that they might serue God; both in that that he would shew mercie and kindnes vnto the good, and iustice and seueritie to the bad: in which two properties consisteth the praise of all good gouernours) he first sheweth how hee would carrie himselfe, and manage his owne course in his familie, saying, *I will doe wisely in the perfect way, till thou comest to me: I will walke in the vprightnes of mine heart in the middest of mine house. 3. I will set no wicked thing before mine eyes: I hate the worke of them that fall away: it shall not cleaue vnto me. 4. A froward heart shall depart from me: I*

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plaine of it iustly with griefe, than haue any hope of the speedie reforming of it. For besides that a great many haue no care to sanctifie the day themselues, and therefore cannot with any conscience require it of their seruants and children; but either set them to worke or to play, and to do any thing vpon that day, sauing that which they should; and doe encourage them thereunto by their owne ill example and words: there bee others also, who though they seeme to haue some care to keep holie the day themselues, (and haue indeede) yet either through ignorance or negligence, doe not once looke to their household, whether they come to Church or no, and sit there attentiuely, and continue there with profit to the ending, nor how they spend the rest of the day: but being demanded where their seruants were, how chance they came not to Church, &c. they answere securely (and as they thinke sufficiently) as though it were a thing meerely impertinent vnto them, that they cannot tell; they doe not hinder them from the Church, they may come if they will, and they are of age to looke to themselues, and they are past boyes and girles now, and I cannot tell what.

It is a great sin to be carefull that the seruants should do their owne busines, and to haue no care that they serue God.

But they must consider, besides that which hath been alreadie spoken concerning this matter, that they doe too foolishly and grosly imagine to stop (as it were) the mouth of the Lord with that simple answere in his busines, which they will not receiue at their seruants hands in their owne. For in the sixe daies, when their seruants are in their owne busines, they will not let them come and goe at their owne pleasure, and content themselues with a bare imagination, that they be at their workes; but will be sure of it, & therefore set them to it, looke vpon them in the doing of it, and call them to an account for it; which if it bee well done in themselues, because they know otherwise they will be negligent; how must it not needes then be a great vnthankfulnes in them vnto God, that vpon his day (which is but one among seuen) his seruice should be so slenderly looked vnto, that there is no such diligence vsed towards their ser-

uants,

uants, that they might performe it? And how must it not needes be a great iniurie to their seruants (who are naturally, and for the most part more negligent and careleſſe in Gods seruice, by reason of their corruption, than they can be in the seruice of men) to be depriued of that benefit of their gouernours (which is the chiefest, and for which cause especially they are committed to their gouernment) namely, to be furthered by them in the seruice of God? but vse them more like beasts than men; euen that they might bee seruiceable vnto them, and then care not whether they serue God or the Diuell. We know that seruants looke to be preferred by their masters (and so there is good reason when they haue serued them faithfully) but what kinde of reward is this, that when they haue bestowed some earthly benefit vpon them (by having no care to make them serue the Lord and sanctifie his Sabbaths) doe in the end not only make them lose the euerlasting reward, but prefer them to eternall destruction?

Moreouer, there are a companie of idle seruing men who being brought vp idle al the sixe daies, and in them hauing nothing at all to doe; are neuer almost looked after vpon the seuenth day, but in it are as idle, and as little regarded, as vpon the other; and as they neuer almost doe any good dayes worke to their maisters, (for they haue nothing to doe) so much lesse doe they spend any Sabbath in the Lords seruice, but they especially are left to goe and come at their will. Othres ẏ haue any office of great charge & attendance (as the Cookes and Butlers, and such like in great houses) seldome or neuer come to the Church, and that but by peeces; either when halfe is done, or els they are readie to depart before halfe be ended: and so both hinder the Lord fró that seruice, which he should haue by them, and them from that blessing which they should inherit this way; and both cause the name of God to bee ill spoken of, and pull vpon themselues and them that curse, which belongeth to the continuall polluting of the Sabbath. And how can they looke that that seruice, and that meate and drinke should

Especially in great households, where there are many seruants, this care is greatly neglected among seruing men.

doe them good, which is thus prepared, and bought (as it were) with the continuall daunger of the ſoules of their ſeruants, beſides the diſhonour of the name of God?

When *Dauid* had inconſideratly *deſired to drinke of the water of Bethleem, three mightie men brake into the hoſte of the Philiſtines and drew water, and brought it to him, but he would not drinke thereof, but powred it for an offring to the Lord, and ſaid: O Lord be it farre from me that I ſhould doe thus: is not this the bloud of the men that went in ieopardie of their liues?* 2. Sam. 23. 15. 16. How much leſſe then ought men to eate and drinke that, for which their ſeruants do venture the liues of their ſoules? And beſides, if we doe iuſtly finde fault with them, who do neuer or ſeldome preach to the people committed to their charge, and ſo cauſe their ſoules to ſtarue and die eternally: how can they be blameles, who ſeldome or neuer bring their ſeruants to the preaching of the word? And muſt they not needes bee culpable of the ſame iudgement before God, ſeeing it is all one with the ſeruants, whether they liue in the places where the word of God is not preached at all, or if it be, yet they come not vnto it?

Ob. In a great family many ſeruants muſt needs be abſent.

But whereas men are readie to obiect, that in a great familie many muſt needes be abſent: I grant it to bee true in ſome part; that is, at ſome time, and vpon ſome occaſion; but ſo ordinarily and ſo continually (as they themſelues in their owne conſciences are priuie of, who make this obiection) I know no neceſſitie that can excuſe that. Secondarily, I am ſure that the Lord hath laid no ſuch calling vpon any man, that ſhould keepe him in a continuall breach of the Sabbath: and therefore both maſter and ſeruant may ſuſpect, that he is in ſuch a calling, as is not agreeable to Gods word; or that he vſeth it not aright; when it maketh him, if not wholly, yet for the moſt part, to neglect the ſeruice of God vpon the Sabbath day. For it is ſaid, *Remember the Sabbath day to keepe it holy. Sixe daies ſhalt thou labour, and doe all thy worke; but the ſeuenth day is the Sabbath of the Lord thy God; in it thou ſhalt not doe any worke, thou, nor thy ſonne, nor thy daughter, thy manſeruant, nor thy maide, nor thy beaſt,*

Answer. 2.

Exod. 20. 8.

beast, nor the stranger that is within thy gates. Where the Lord commaundeth Master and seruant, and all sorts of men to sanctifie the Sabbath, and therefore then to rest from the ordinarie workes of their seuerall callings; because that as the Lord hath giuen them sixe daies to that end, so in them if they haue wisedome, and vse diligence, and labour to keepe a good conscience, they may doe all their work; that is, so much though not as men impose vpon them, or themselues are willing to intangle themselues with: yet as the Lord by vertue of their calling doth require of them in his word. Thirdly and last of all, I know that (where there is a great care to serue and please God) by prayer the Lord will giue to them such wisedome, that they shall be able to redeeme if not the whole, yet at least a great part of the day; which otherwise will be mispent; namely, by letting passe many needlesse things, preparing so much before as conueniently may be, rising so much the more early in the morning, and by the interchangeable helpe of other seruants: especially when they wil for these causes be contented with so much the lesse, though not in quantitie (for the reliefe of others) yet lesse exquisite and curious dressing; (which especially taketh vp the time:) and so I am sure, and they that will trie it in the feare of God, and in a care to serue him, and in a loue to the soules of their brethren, shal finde it to be true by experience; that many might keepe holie the Sabbath, which do not now at all: others might keepe it more than they doe. Which if yet it be thought vnpossible, (because wee goe not about to practise it) let vs but obserue that, which we shal see done in the house, when the seruant is very desirous to goe to a Faire, and the Master is as willing to let him goe; you would wonder to see how things shal be dispatcht vp suddenly, & in good order; they shall be absent many houres, and yet not greatly missed; if any thing be otherwise thā is vsuall, it is borne with, because it is a day of making prouision for themselues, and that day is not euery day. So then if the masters were perswaded of the Lords day, as they ought to be; euen that it is the time

3

of

of making prouision for the soule, and were as carefull for the soules of their seruants, as they are for their bodies; and did esteeme it more for their worship and credit, that their seruants were religious, than that they were costly and well set out in apparell; they would be better contented to spare them during the time of that market, where they may buy without money all the graces of Gods spirit, and the riches of the kingdome of heauen: whereby they should not only saue their owne soules, but bee made more fit to doe duties to their masters of conscience.

Esai. 55.1.

The gouernours of families should take order that they and their whole household might come to Church together.

Therefore (to make an end of this matter) it is the dutie of all housholde gouernors, to cause the whole family to be in a readines to attend vpon them to and fro the Church; and that it bee not left at euery mans discretion to come when he will, but that *they should goe together*. And indeede this hath been the orderly comming of Gods people in times past to the place of his worship, that they haue not come scattered and alone, but many together and by companies, whereof the Prophet speaketh: *When I remembred these things, I powred out my very heart, because I had gone with the multitude, and led them into the house of God with the voyce of singing, and praise, as a multitude that keepeth a feast.* In which place the man of God complayning, that he was banished from the holy assemblies, saith, that his griefe was increased by remembring his former estate, when hee vsed to goe with a great many to the Temple, euen as to a feast: whereby he declareth what was the manner of their going; euen as men goe to a market, or to a feast, not only with ioy, but also by *companies*, and so many of one house as goe, will goe together: so they did not onely go to the house of God cheerefully, but *many of them together*, euen as to the market and feast of their soules. By which practise of theirs, as the doings of many are condemned; so it appeareth that the men of our time are led by another spirite then they were; and are otherwise perswaded of the worship and place they goe vnto: For all the people, nay the seuerall housholds come not together, but scattered, and one

Psal. 42.4.

The disordered comming of many in our time.

dropping

dropping after another in a confused manner: First comes the man; then a quarter of an houre after his wife; euen as *Sapphira* came dropping into the publike assembly long after her husband *Ananias*; and after her, I cannot tell how long, the seruants, especially the maidseruants; who must needes bee as long after her, as the menseruants are after him: Whereby it cometh to passe that either halfe the seruice of God is done before all be met; or else if the minister tarrie till there be a sufficient congregation, the first commers may be wearie, and sometimes cold with tarrying, before the other shall be warme in their seates. *Act. 5. 7.*

Now if it be demaunded of the Masters, why they alone make such haste, and leaue all the rest behinde them, and they answere & that truly, because the time is come wherein vsually publike prayer beginneth: can they bee perswaded that it is time for themselues to come (as it is indeede) and yet no time for the rest to come with him? May wee not here iustly take vp the words of complaint, which the Prophet *Haggai* vseth? *This people say, the time is not yet come, that the Lords house should be builded.* Where he bringeth out their excuses, that they made, that though they were not altogether vnwilling to set forward the house of God, but intended to doe it in time; in the meane season they followed their own profit, and neglected that, and thought that they might doe it at their leisure. So these men haue a purpose that their seruants should come to the Church, but first let them doe their owne busines, and they may come thither afterwards time enough. But what saith the Lord to them there? that so we might know how to giue these men their answere: *Is it time for your selues to dwell in your seeled houses, and this house lie waste?* Where he condemneth their great negligence, that they could bee contented that Gods house should bee neglected for a time, so that they themselues might inioy not onely all their commodities, but pleasures also, prouiding for themselues both houses, and seeled houses also. So there is no reason, that the Master should thinke it time for himselfe to come, and not time for his

There is as great reason that the seruants should make haste to come, as the gouernours.

Hag. 1. 2.

vers. 4.

his seruants to come. For hath he himselfe no longer time to tarrie, and haue they time to tarrie so long after him? as though there were one law for him, and another for them: or rather that the same law of the Sabbath, which mooueth him of conscience to doe that which hee doth, did not as forcibly binde them all as himselfe; nay did not binde him to looke to them, that they should keepe holie the day as well as himselfe? which if hee grant to bee true, and yet is not able to bring it to passe (where the Lord hath giuen him so great authoritie for his owne sake) partly through the frowardnes of his wife, and partly through the obstinacie of the rest in the familie, his case is to be pitied, and he is rather to be gouerned, than to gouerne; and he might doe well *to set vp one of them in his stead*, seeing hee doth suffer himselfe wilfully so to be abused, and is contented to be ouerruled by them in the chiefest thing.

1. Cor. 6. 4.

In a familie one must call vpon another, that they may come together.

Therefore that hee might bring this matter happily to passe; as hee must goe before them by his owne example, and be readie betimes, euen first of all; so he must earnestly call vpon them for this dutie, and exhort them vnto it; and the slower that they are, and the more they draw backe, the more forward must hee be, and by his practise and words draw them forwards also. For this is that readines which *Dauid* obserued in the people of his time: *I reioyced when they said vnto me, We will goe into the house of the Lord: or let vs goe into the house of the Lord:* (for they are words of exhorting and encouraging one another thereunto.) Euen as the Prophet *Esay* also foretelleth, that this shal be the zeale of Gods people in the time of the Gospell, that they shall goe together to serue God, and therefore call vpon one another for the same purpose, saying, *It shall be in the last daies, that the mountaine of the house of the Lord shall be prepared in the top of the mountaines, and shall be exalted aboue the hils, and all nations shall flow vnto it, and many people shall goe and say, Come, and let vs goe vp to the mountaine of the Lord, to the house of the God of Iacob.*

Psal. 122. 1.

Esai. 2. 2. 3.

And truly this want of zeale in vs to Gods worship, and

loue

loue to the saluation of our brethren, (bewraying it selfe in the neglect of this dutie to call vpon one another) is the cause of this slownes. For the man he going first out of the doores, saith to his wife, make haste, and come as soone as you can; or it may bee not so much: the comming at her leisure giues the same charge to her seruants, dispatch, and tarrie not long behinde; and it is something, if they do so: but here is no saying, *Come let vs goe, let vs goe together*; and if it be once said, it is not pursued, that it might be performed. In going to a market, and to a feast, what earnest calling vpon will there be of one another? and it would seeme strange to behold the household goe diuided, and it were a thing that would much bee marked; and euery one that knew vs, and whither we were going, it should be the first question they would aske vs: How chanceth this that you come alone? where is your husband, your wife, or your children? why come you not together? So no doubt the dispersed and broken comming of households to the Church, is a thing greatly obserued of the Lord God, and of his Angels *which are present at their assemblies*; and it is that which grieueth the rest of the Church, and as soone as they see one come in alone, they are readie with griefe, to aske, where are the rest? what meaneth this partie to come alone?

Which is neglected for want of zeale, and so their comming is scattered and confused.

1 Cor. 11. 10.

Therefore let all gouernours be perswaded that it is their bounden dutie thus to looke to their families, and to bee sure that they sanctifie the day as well as themselues; and therefore that they not onely thus bring them to the publike ministerie, but also looke vnto them, that they spend the rest of the day in all holy exercises, so much as may be: examining them in that which they haue heard, and causing them to conferre about it themselues, and to appoint some to reade the Scripture vnto them, and all of them to sing Psalmes; and generally whatsoeuer you haue seene before, you ought to doe your selues; to call vpon them for the same, and to take such order, that you bee sure they doe it. And let them be sorry that they haue neglected this

The dutie of gouernours in this behalfe to their familie.

dutie

dutie so long heretofore, and thereby haue charged so many sinnes of their household vpon themselues: and now at the last in Gods holy feare let them begin to put this in practise, lest they doe further prouoke the most patient Lord to their endlesse destruction. And though it be a thing so rare in the world as it is, and men altogether so vnacquainted with it as they be; nay so lothsome and tedious to flesh and blood, that they are afraide once to begin with it: yet let the bare commandement of God preuaile more with vs to take in hand, and to continue in it; than that all that can be said or thought against it, should sway with vs, either to keepe vs from it at the first, or afterwards cause vs to giue it ouer.

The want of this care in households is the cause of much wickednes, rebellion, and disorder in their families.

And that all men might doe it so much the rather, let them be assured that the want of this especially is the cause of so many wicked and rebellious children, vntrustie and disobedient seruants, nay vnfaithfull and vnkind wiues euery where; euen for that their husbands, their fathers, and their masters do not call vpon them to serue God, and see them sanctifie the Sabbath. It is a common and iust complaint in all places, in the mouth of euery man, that seruants and children will not bee ruled; that they cannot tell where to finde a good seruant; they know not whom to trust; but they see not the greatest cause of it to be in themselues, and so goe not about to remedy it: for whiles they labour not to make their children the sonnes and daughters of God by adoption; and to bring their seruants within the household of God, that they might bee his seruants by grace; and to make their wiues the chast spouses of Iesus Christ, and so all of them to serue him; the Lord iustlie punisheth them, that they are disobedient vnto them. For how can they doe duties vnto men, if they haue not learned to doe duties vnto God, and so of conscience for Gods sake to doe duties vnto men? nay must not the Lord needes punish them with disobedience against themselues, that by their owne experience they might know how grieuous the neglect of his seruice is vnto himselfe, when he iustlie measureth

sureth out vnto them with the same measure, that they haue mette vnto him before?

And whereas men are readie to imagine, and I know it is that which many doe obiect against this, that to deale so straightly with their household, were the next way to ridde themselues of all good seruants, and that then they might soone be master and man themselues. They must againe on the contrarie vnderstand, that it is a great wickednes in them, once to thinke that the Lord should require that of them, which would necessarilie driue them to such inconueniences: nay rather they must be assuredly perswaded, that *godlines hath the promises of this life, as well as of the life to come; and if wee first seeke the kingdome of God and his righteousnesse in our selues and others, that all needefull things should be cast vnto vs:* Euen as it is said of *Abraham, I know that he will commaund his sonnes and his household after him, that they keepe the way of the Lord to doe righteousnes and iudgement, that the Lord may bring vpon Abraham, that hee hath spoken vnto him.* So that thus to doe is the very high way not to keepe vs from, but to bring vs vnto the performance of all the promises, if we giue credit vnto him; who, as he only maketh them in the beginning of meere mercie, so must onely accomplish them in the end, by his constant veritie and truth. I confesse indeede, if he be an ill seruant, this is the readiest way to bee rid of him, whose roome is better than his companie: For he thinketh himselfe to be in a prison, nay in hell all the while; but in the end he shall perceiue, that he is gone from the way to heauen vnto hell, if the Lord bee not more mercifull vnto him: and why should wee be loth to depart from the seruice of them, that haue no care to serue God? or can we look that they should doe any faithfull seruice vnto vs, that are so vnfaithfull in the seruice of God?

Obiect. If men did looke so straightly to their seruants, they should soone be rid of them.

1. Answer.

1. Tim. 4. 8.

Matth. 6. 33.

Gen. 18. 19.

2. Of none but wicked seruants.

But as concerning the rest, if any be religious, this is the best meane to retaine them; if they be but indifferent, this is the way to winne them; if they be falling away, this may recouer them: for what shall we thinke of all the godly fathers

3. Great men hauing good orders in their families, haue kept many seruants.

there in time past? That when they vowed diligently to looke to their households, that they should serue God with them, and did constantly performe it; that then they had no seruants at all? Was so great a man as *Iehoshua* without seruants, when he promised before so many witnesses, that he and his house would serue the Lord? Was *Dauid* left alone and constrained to doe all himselfe, when as being a mighty King, he bound himselfe vnto it by that song which he made for the same purpose, wherein he saith: *Mine eyes shall be vnto the faithfull of the land, that they may dwell with me, he that walketh in a perfect way, he shall serue me: there shall no deceitfull person dwell in mine house, he that telleth lies shall not remaine in my sight?* Had not *Abraham* a great household, when he was able of the sudden to carrie foorth with him *of them that were borne and brought vp in his house three hundred and eighteene men in armour, to rescue his brother Lot?* of whom notwithstanding it is said, *that he would teach his household the way of the Lord:* as it appeareth hee did indeede, when by his onely perswasion at the word of God, *all the males were contented to be circumcised*, and to receiue that sacrament vnknowne before, and painfull, and also ignominious to the flesh, if they had looked onely to the outward signe. And must not that worthy Captaine of an hundred Italian souldiers needes haue a greater familie, than many of these that cauil at this doctrine, of whom the spirit of trueth reporteth, *that hee feared God and all his household?*

Iehoshua. *Dauid.* *Psal.101.6.7.* *Abraham.* *Gen.14.14.* *Chap.18.19.* *Chap.17.23.* *Cornelius.* *Acts 10.2.*

The like may bee said of great women also: For what should wee thinke of Queene *Hester*, wife vnto that great Monarch *Darius*, called *Xerxes*, King of the Medes and Persians, *who first raigned from India euen vnto Æthiopia, ouer an hundred and seuen and twentie prouinces*; must we not needes thinke that her retinue was answerable to her greatnes; and therefore that she had a great number of Ladies of honour, and of other maidseruants about her; when she willed *Mordecai to assemble all the Iewes, that were found in Shusan, and fast and pray for her three daies, and three nights:*

Hester. *Chap.1.1.* *Chap.4.16.*

and

and further added, *that she and her maides would doe the like.* Where she promiseth not onely for her selfe, but for her maidseruants. What shall we thinke of all these? shall we ignorantly presume to the further deceiuing of our selues, and hardning of vs in this sin, that the times were then better, and so good seruants were then more plentifull? Or must wee not needes confesse, as the truth is indeede, that these men vsed more meanes to make their seruants the seruants of God, than men doe now adaies, and that so the blessing of God was greater vpon them? And is it not set downe in writing for our learning, to shew vs what is that which we might look for at Gods hands, if we would walk in the same way that they did; seeing there is no respect of persons, times or places with him? But thus much concerning this matter may be sufficient, in which I haue been vnwillingly carried further than I was purposed at the first, (though now I doe not repent me of it) because the waightines of the matter is such, that I doe not see what might haue been well spared and with silence passed ouer.

Obiect. The times then were better, & there were more good seruants.

Answ. No, but men had then more care of their seruants.

Now that all households might be thus prepared vnto, and furthered in the true sanctifying of the Sabbath, it behoueth all Kings, Princes and Rulers, that professe the true religion, to inact such lawes, and to see them diligently executed, whereby the honour of God in hallowing these daies might bee maintained. And looke how straightly euery householder is bound to keepe all his familie in the obedience of this Commandement; so seuerely will it be required at their hands, if all their people & subiects throughout the whole land, or any of them doe faile in it, through any default of theirs. And the Lord will require it of them so much the more seuerely, by how much they haue more power to bring euery thing to passe within their dominion, than a priuate man hath in his household; and the offence that is publike is greater, than that which is priuate. And that this is their very dutie indeede, appeareth first by the words of the Commandement; where hee speaketh generally of them that *be within the gates*, namely, either of the house

Princes ought to make lawes for the sanctifying of the Sabbath, and all inferiour Magistrates see the same diligently put in execution.

house or of the citie; which because it is the furthest part of those places, therefore by them (as vnder one kinde) hee comprehendeth all the parts of any their iurisdiction, euen the furthest: and though it bee spoken by name but of one part of this commandement, and that of the least, (which is to rest from labour) yet it must needes bee vnderstood of the other part, which is the greatest, and whereunto the other is but referred, as it hath been oftentimes already said in this treatise. For if to abstaine from worke be a thing of such moment before the Lord vpon his Sabbath and day of rest, that hee will haue gouernours restraine their subiects from it; then to sanctifie his holy day, and to bestow it vpon his seruice, must needes much more bee a thing of that importance with him, that he would haue all rulers compel their subiects vnto it. Therefore looke how many reasons and examples haue been before alleaged, to proue that they ought to stay men from working vpon that day; so many are there to induce them, to inioyne all to keepe holy the day, for which end especially they command the rest, and without which, it is meerely ciuill and not religious.

And for this cause did the Lord command his people Israel, *to write his law vpon the pillars in the borders of their land*, according as it is set downe in the booke of Deuteronomie: *When ye shall passe ouer Iordan, vnto the Land which the Lord thy God giueth thee, thou shalt set vp great stones, and plaister them with plaister: and shalt write vpon them all the words of this law*: As it was afterwards put in practise by that worthie Captaine *Iehoshua* the successor of *Moses*, of whom it is said, *That he built an altar vnto the Lord God of Israel, in mount Ebal, and he wrote there vpon the stones, a rehearsall of the law of Moses, which he wrote in the presence of the children of Israel.* This law of God, I say, was thus commanded to be written, and was accordingly put in practise, both that the people might be kept in the knowledge and obedience of it; & that the Magistrates might euery where see the execution of it, and know that it is their dutie to see it practised in all parts of their dominion, euen to the very

Deut. 27. 2.

Ios. 8. 30.

borders

borders of them. And if the Magistrate be truly called (as he is indeed) *the keeper of the tables of Gods law*, that is, one set vp in his roome, furnished with his authoritie and power, to that end, that hee might see the whole law of God, euen the first and second table, and euery Commandement in them, put in execution; then it must needes appertaine vnto him to prouide, that the Sabbath be hallowed, wherein consisteth the obseruation of all the other Commandements in the first table. A practise whereof wee haue in the daies of *Ioash* King of Iudah, in the very first entrance of his raigne, whom when *Iehoiadah* the hie Priest, had by the consent of the Rulers annoynted King, *he made a couenant betweene the Lord, and the King and the people; that they should be the Lords people: likewise betweene the King and the people.* 2. *King.* 11. 17.

Of which *Tremellius* saith, *Fœdus duplex: There was a double couenant made; The first was ecclesiasticall betweene the King and people the one partie, and the Lord God himselfe, the other partie. The second was ciuill, betweene the people and the King.* Tremel. in hunc locum.

And *Vatablus* sheweth more particularly what they were, and whereunto they tended: The former, *wherein the King and people did promise and vow, that they would keepe the law of God: and the latter, wherein both the King did promise that he would gouerne the people with all equitie and iustice, and also the people for their part did binde themselues by a corporall oth, that they would yeeld obedience to all his lawfull commandements.* Vatabl. in eundem. So that there was a plaine law established by the consent of the chiefe Rulers, in the Church and Commonwealth, both for the abolishing of all idolatrie, and planting of true religion; that so the King and the people might be Gods people (the execution whereof is set downe in the sequell of that chapter, & the next immediatly following) and also for the loyall subiection of the people vnto their new King, and of his defence ouer them, that so they might be his liege people, and he their soueraigne Lord and King.

And indeede this is the chiefest end of all gouernment, that men might not professe what religion they list, and serue God after what manner it pleaseth them best; but that

Which is one principall end of their authoritie.

that the parts of Gods true worship might be set vp euery where, and all men compelled to stoope vnto it, and make profession of it at leastwise in the outward discipline of the Church; that so thereby wee might liue more peaceably our selues, and doe more duties vnto men. Euen as the Apostle writeth vnto *Timothie* in his former Epistle, willing him, and so in him all Ministers, to *make supplications, prayers, intercessions, and giuing of thankes, for Kings, and for all that are in authoritie, that wee by them might leade a quiet and peaceable life in all godlinesse and honestie.* In which words, as he sheweth the people what they may looke for at the hands of their Rulers, thereby to moue them the rather to pray for them; so he sheweth the Rulers what they should procure vnto the people, namely, that they might liue in the profession of Gods true religion, and honest dealing one with another, maintaining the common peace for these ends both at home and abroad.

1. Tim. 2. 1. 2.

Euseb. de vita Const. lib. 4. cap. 18. & 19.

So did *Constantine* the Emperour.

And this is that good report which *Eusebius* giueth of *Constantine* the Emperour, *that he made lawes compelling all men to the publike seruice of God vpon the Lords day*, exempting no man therefrom, *no not the souldiers in warre* (so farre foorth as they might) *who prescribed to them for that purpose formes of prayer*, and commanded them to bee occupied in other parts of Gods worship. Therefore it ought to be prouided, that the preaching of the word be euery where established: for in that especially the sanctifying of the Sabbath consisteth, as being the greatest part of Gods worke, and which must direct the people in all other parts of his holie seruice, and without the which the day cannot bee hallowed in the least measure of that which the Lord requireth of vs; and all other parts of true religion, ought so in all places to be ordained, that none might haue iust cause to complaine, that for want of meanes, though they rest vpon the Sabbath from their worldly busines, yet they cannot sanctifie it, as they are commanded. Which if it be true, the much lesse ought there to be any toleration for ỳ Masse in a Christian Common-wealth, or any bearing with such

They ought not to permit any toleration for the Masse, or any false religion.

kinde

kinde of Idolatrie: For beside the plaine Commandement of God concerning this matter, so many times repeated in the word, to destroy all remnants of them, and cleane to put out the monument of them as abominable (which ought to bee a light and a direction vnto vs) wee haue the examples also of many godly Kings in the most flourishing Common-wealth of Iudah, going before vs, and as it were leading vs by the hand thereunto. *Hezekiah tooke away the hie places, and brake the Images, and cut downe the groues, and brake in peeces the brasen Serpent that Moses had made, because the people did burne incense to it.* 2. *King.* 18. 4. But that is most worthie of remembrance, which the Holy ghost speaketh concerning King *Asa, that hee tooke away the Sodomites out of the land, and put away all the Idols that his father had made, and he put downe Maachah his mother from her estate, because she had made an Idoll in a groue, and he destroyed her Idols, and burnt them by the brooke Kidron:* 1. *King.* 15. 12. for which hee is highly commended, euen for that hee would not giue libertie to any, no not to his mother, to dishonour the name of God by a false worship, and to draw others thereunto by her example.

Last of all, wee haue a most excellent paterne to follow both in abolishing all superstition, and planting the true religion in that rare and thrice renowned King *Iosiah* of happie memorie, as it is at large described in the second booke of the Kings, of whom it is said, that *in the presence of all the Elders of Iudah, and of Ierusalem, when the words of the booke of the couenant, which was found in the house of the Lord was read: he made a couenant before the Lord, that they should walke after the Lord, and keepe his commandements and his testimonies, and his statutes with all their heart, and with all their soule, that they might accomplish the words of the couenant written in that booke. And all the people stood to the couenant. Then he commanded to be brought out of the Temple of the Lord all the vessels that were made for Baal, and for the groue, and for all the host of heauen, and burnt them without Ierusalem in the fields of Kedron, and carried the powder of them vnto* 2. *King.* 23. 2.

Bethel. And put downe the Chemarims, and all those that burnt incenſe vnto Baal, to the Sunne, and to the Moone, and to the Planets, and to all the hoſt of heauen. And ſo foorth as it followeth in that whole chapter, in which are excellently ſet out many worthie deedes of his for the vtter aboliſhing of all idolatrie, and as it were raſing it vp euen from the very foundations. Whereunto I may adioyne the iudgement of *Peter Martyr* concerning this matter, who ſaith: *Magiſtratus non poteſt non damnari, &c. The Magiſtrate muſt needes be condemned, who maintaineth Idolatrie, ſeeing hee hath the ſword to puniſh ſinne.* And a little after he alleageth S. *Auguſtine* vpon theſe words of the Pſalme (*Be wiſe now yee Kings, &c.*) *They are admoniſhed* (ſaith hee) *in that they are Kings, to vſe the ſword committed vnto them of God, for the defence of the Chriſtian faith, and for the repreſſing of the wicked: Igitur principibus minimè licet, vt impuros cultus concedant, &c. Therefore it is not lawfull for Princes to grant immunitie vnto any falſe worſhip; yea it doth eſpecially concerne them ſeuerely to compell all vnto the true doctrine, and ſuch rites of the Church as are agreeable vnto the word.* In which zeale her late moſt excellent Maieſtie hath not been behinde theſe worthie paternes of goodnes before named; when as beſides the vtter aboliſhing of all idolatrie in one day (to the great perill of her princely eſtate and life) by cutting off the head & taile of it at once: ſhe hath ſince of the like princely goodneſſe ſundrie times prouided by ſtatute againſt all ſuch, *as ſhould in ſecret corners preſume to ſing Maſſe, or to be preſent at it*, as our now dread Soueraigne hath done alſo.

P. Martyr in Iud. cap. 1.

Pſal. 2. 10.

But the aboue named examples are ſo much the more diligently of vs to be conſidered; becauſe in them we haue not onely lawes made for the ſanctifying of the Sabbath, but the execution of them; for that which was done then, was done by law: and though it be a great mercie of God, to liue where good lawes bee, yet it is a greater, where they be well practiſed: inſomuch that though there bee neuer ſo many good lawes made for the inlarging of the Goſpell in any kingdome, it is to no great purpoſe, except they bee well

well looked vnto. Therefore as we haue seene that true religion by law ought to be established; so that it might by all men bee publikely obserued, all Magistrates must haue an especiall care of that. Of the want of which I am perswaded there is more cause to complaine, than of the former: For though there be many things wanting to the perfection of the Church, because of our sinnes; yet all things are not practised which the law requireth for the helping of it forward thither; neither are all things done, which might bee by law, for the true sanctifying of the Sabbath euery where: whether wee respect those things that might procure a learned ministerie in time; or compell them to preach oftner that can doe it; or make the people come to it more diligently, and profit by it more effectuallie than they doe; which whiles it bee more carefully laboured after, what hope can there be that there should bee any more cõmitted vnto vs, when we are so vnfaithfull in this that we haue? For as they preposterously labour to reforme the Church, that haue no care to reforme themselues; and vndiscreetly complaining of some disorders there, yet do not practise better orders in their houses vpon themselues and theirs, doe hinder it and keepe them backe: so they that labour for more meanes to sanctifie the Sabbath, and are careless in practising those that they haue, doe stay such good blessings, as God might otherwise bestow vpon his Church this way in his good time.

The want of execution of Ecclesiasticall lawes in our time, and the hurt thereof.

Therefore we may conclude that all Gouernours in the Common wealth must in their seuerall places endeuour by all meanes that God hath giuen them, that all the subiects of the land doe ordinarily sanctifie the Sabbath, as well as themselues: and that it be not vnhallowed of them, either for want of good lawes in that behalfe, or the due executing of them; which that they might the rather do, besides the precise commandement of God, binding them thereunto, and the examples of godly Rulers in times past, perswading them likewise; they may in their godly wisedoms

The great good that redounds to the Common-wealth by hauing good lawes for gods worship, and by the due execution of the same.

consider, that then are they most like to be true subiects vnto them, when they doe first giue themselues in true subiection vnto the Lord; and then are they most readie to withdraw their obedience from their superiours, when they haue withdrawne their hearts from God before by a false religion: *He that will honour the King, must feare God*, as wise King *Salomon* saith: And as our Sauiour Christ teacheth, *The second commandement is like the first*: that is, the obedience of the second table floweth out of the obedience to the first; insomuch that they are most like of conscience to serue their Prince, that of conscience doe serue God, and none so readie to rebell against him (if opportunitie doe serue) as those that haue rebelled, and hardened their hearts against Gods word before. For proofe of which if wee will but take a short view of all the treacheries and treasons intended against her late Maiesties most royall person, since the beginning of her most happie raigne, we shall find that that they haue been in those, who were either of a false religion (and therefore being enemies to God, must needes bee enemies to his annointed) or else of no religion at all, and so made no difference of persons, but onely sought themselues; as appeareth at large in a booke intituled, *The execution of iustice in England for treason, and not for religion.* In which it doth most plainly appeare to any indifferent reader, that the Papists that were executed, as there were many; so they suffered death not for their conscience, as they falsely pretend and glorie in it, but for seeking the ouerthrow of the Common-wealth, and of the Church of God in it. As also all the treasons that haue broken foorth against his excellent Maiestie (whom God of his goodnes preserue euen vnto the full course of nature, or rather beyond it) both before and since he ruled the florishing kingdome of great *Britaine*, haue been found principally, if not wholly in the hands of professed Recusants and Papists; who first withdrawing their obedience from Christ and from his Church, no marueile if they haue not been found hearted to the Lords anoynted, nor true subiects vnto the state.

Prou. 31. 21.

Matth. 22. 39. This maketh subiects to obey of conscience, and for want of it they are soone readie to rebell.

ſtate. And beſides that, all tumults and commotions for the moſt part haue been firſt broched in thoſe quarters of the land, where for want of the preaching of the word, they were ignorant of their duties both to God and their Prince: and on the contrarie, in thoſe places of theſe dominions, our Gouernours haue alwaies found the people moſt truſty and true hearted, where the word hath been moſt ſyncerely preached, and in a godly life moſt purely receiued. And both theſe may moſt cleerely be ſeene as it were in a glaſſe in the two floriſhing kingdomes of Iudah and Iſrael: for this latter though it was exceeding large, yet by reaſon of the idolatrie in Dan and Bethel, the ſtate of the kingdome was very troubleſome, till at the laſt they were carried away captiues into Aſſyria: For there were many rebellions, ſo that diuers of the Kings died a violent death, and many of them raigned but a ſhort ſpace. As *Zachariah raigned in Iſrael ouer Samaria but ſixe moneths, and did euill in the ſight of the Lord, as his fathers did, and departed not from the ſinnes of Ieroboam, the ſonne of Nebat, that made Iſrael to ſinne: and Shallum conſpired againſt him, and ſmote him in the ſight of the people, and killed him, and raigned in his ſtead.* And *Shallum* maintaining this idolatrie ſtill, *raigned but one moneth in Samaria, for Menahem ſmote him, and killed him, and raigned in his ſtead:* And *Pekahiah* his ſonne continuing that idolatrie, *raigned but two yeeres, for Pekah his Captaine conſpired againſt him, and killed him, and raigned in his ſtead: who alſo was traiterouſly ſlaine by Hoſhea the ſonne of Elah,* though he raigned longer than any of the former. In whoſe daies *Salmanaſſer King of Aſſur came vp againſt him, and tooke him, and made him his ſeruant: but afterwards finding treaſon in him, he came vp againſt him the ſecond time, and carried him and his people captiues into Aſſur.* So that in this idolatrous kingdom there were many treaſons raiſed vp ſucceſſiuely againſt the Kings by their owne ſubiects, to the great diſquieting of the Realme; and beſides that moſt of them were ſlaine of their owne people, ſometimes in one yeere they ſaw foure Kings raigning ouer them one after another. Euen as it fell out alſo

2. *King* 15. 8.

verſ. 13.

23.

30.

Chap. 17. 3.

so among the idolatrous persecuting Romane Emperours, among whom by the space almost of three hundred yeres, during the contagion of that idolatrie, and head of that persecution, not one of them almost, but was murthered and slaine, as may easily appeare vnto him, that will but reade the stories. But on the contrarie, the kingdome of Iudah was very peaceable in the daies of those Kings that maintained true religion, as *Dauid, Salomon, Asa, Iehosaphat, Ezekiah, &c.* for though they were sometimes inuaded by forren enemies, yet they had peace and quietnes at home; sauing *Salomon*, to whom God *raised many aduersaries of his owne subiects, euen Ieroboam the sonne of Nebat*, and some o-
2. King. 11. 26. thers; and that in the latter end of his raigne, after that hee had suffered the true religion to be corrupted, by the idolatrie of his outlandish wiues. And thus the subiects haue bin found most rebellious, when idolatrie hath been maintained; and most truly, when the pure worship of God hath been sincerely maintained, and purely professed.

And it must needs be so: for all duties to our superiours done of conscience, spring of this, that wee are perswaded by Gods worde, that they are set ouer vs by God in his roome; and therefore for his sake and conscience to him,
Rom. 13. 7. we *doe giue tribute, to whom tribute belongeth; custome, to whom custome; feare, to whom feare; honour, to whom honour:* And where this is wanting (which must needes bee where the word is seldome or neuer taught) there euery misliking will mooue to withdraw dutie: But besides this, which is
1. Sam. 2. 30. much, the Lord promiseth *to honour them, that honour him, and threatneth to dishonour them, that dishonour him:* and therfore when they honour him in their subiects, by causing them to serue him, and keepe his Sabbath, hee will honour them with their obedience: so when they dishonour him in their people, by suffering them to neglect his seruice, and pollute his Sabbaths, then hee dishonoreth them by their stubbornnes and rebellion.

Thus we haue hitherto seene, that it is the duetie of all rulers, high and low, in the common wealth, and in priuate houses,

houses, to cause them that are vnder their gouernement, not onely to rest vpon the Sabbath, but also and especially to bestow the day of rest in Gods seruice; and that they must not be indifferent in this, and leaue it to mens choyce, but be sure that it be done of them indeed; seeing God hath giuen them such authoritie ouer them to that ende, and therefore will require it at their hands. And this is the second and last part of this commandement, teaching vs the true manner of keeping holy the day, in all the publike meanes of Gods worship, and priuate exercises of religion, which euery one of vs ought so to walke in, that thereby we might be the fitter to doe all other dueties, especially to shew mercie vnto our brethren, as at at all other times, so most of al vpon this verie day.

A conclusion with an application of all to our selues and others.

But if wee consider how wee our selues and others haue vpon this day practised all these parts of Gods seruice, publikely and priuately, and what fruite hath come thereon, we shall find that either wee haue for the most part neglected them, or vsed them to no purpose, and so haue not attained vnto the principall end of the Sabbath; which is that, whereby we might be fashioned vnto the image of God, and begin that Sabbath here, that shall bee for euer continued in heauen. And here when I looke to the common course of men on this day, I may iustly complaine with the learned father Master *Musculus*, *Non Christo, sed nostris delitijs feriamur: Men rest not to serue the Lord Iesus Christ, but their owne delights; in so much that there is no time more prophanely, and corruptly spent then the Lords day; which in name and shew is dedicated to religion: but men, by thir deedes openly shew without all controlement, that they doe consecrate them to the pleasures of the flesh, euen to Bacchus and Venus.* So that as *Augustine* said, *How much better were it for men to plow vpon the Sabbath daie, then to dance?* so we may say of these men, *How much better were it for them* (I meane lesse euill) *to bee occupied about some worldly busines, then about these things, wherein they serue not Christ but Sathan?* And yet I am affraid that herein many are fallen into that superstition of the Iewes

Musculus in praecept. 4. Shewing how lamentably the Sabbath is prophaned of a great many.

August. in Psal. 91.

Iewes which that graue father, and singularly well deseruing of all the Church of God, Master *Beza* speaketh of, *When it is counted such a great sinne to open a shop window, Non item si lusum, si potatum, si scortatum fuerit, But not so great if a man vpon this day giue himselfe to gaming, to swilling, and to playing the harlot.* Yea as another learned Diuine saith, *Hodie eò res deuenit: In our time things are so come to passe, that amongst Christians they may be accounted very good men, who breake the Sabbath by their handie labour, when the most doe prophane it with horrible wickednes; neither at any time doe they more offend in pride, and disdaine, in drunkennes, ryot, and lust, then vpon that day which should be wholly consecrated vnto God, and to the meditation of his workes, and of our eternall rest. And seeing these things are done openly and commonly* (saith he) *doe we yet marnaile what is the cause of the calamities of our time?*

Beza in Cantic. Solon. Homil. 30.

Gualt. in Act. 13. Homil. 88.

And Master *Bucer* complaineth yet a great deale more, *Iam nihil ferè scelerum est: Now there is almost no wickednes, which is not especially committed vpon the Lords holy day; there is open playing, drinking, filthie dancing, harlotting, fighting, and quarrelling, and I would to God greater things than these were not committed.* I will not say as he saith: *Et nusquam ferè licentiùs, quàm in ipsis principum, & Episcoporum aulis:* For I hope better things of them, and such as accompanie saluation; but in two many places of towne and countrie. So that I may say of them as father *Chrysostome* doth, *Thou hast receiued the Sabbath day of God to cleanse thy soule from sinne, and thou vpon that day dost most of all commit sin.* Wherupon it comes to passe that all the weeke following, they are so much the more wicked, by how much that which was appointed for their good, they haue turned into sinne vnto themselues; so that as the Gospell, which in it selfe is the sauour of life vnto life, by mens abuse is turned into the sauour of death: and the bread of the Lords table, which is the food of life, is turned into poyson, when men doe not rightly therein discerne of the Lords bodie; and so by eating it, and drinking the Lords cup vnworthily, *they procure his*

Bucer in Psal. 92.

Heb. 6. 9.

Chrysost. de Lazar. conzio. pri.

1. Cor. 11. 29.

his iudgements against themselues: so this day of the Lords resurrection, which is therefore the day of life vnto vs, is by their wickednes made vnto them the day of euerlasting death: Euen as Master *Caluin* saith, *When the Sunday is spent, not onely in games and pastimes full of vanitie, but in things which are altogether contrarie vnto God, that men thinke they haue not celebrated the Sunday, except God therein be by many and sundrie waies offended; when men, I say, vnhallow in such sort this holy day, which God hath instituted to leade vs vnto himselfe, is it any marualle if wee become brutish, and beastlie in our doings all the rest of the weeke?* But to reserue all such prophane beasts vnto the iudgement of God, whose holie day of rest, as they do despise; so vnles they repent & amēd, God *hath sworne long agoe, that they shall neuer enter into his heauenly rest.* There are others of whom in the same place he speaketh, *Who glut themselues by ryoting, and are shut vp in their houses, because they dare not shew a manifest contempt of their duetie in the open streetes; so that the Sunday is to them a retreate, to withdraw themselues from the congregation of God; whereby one may see what affection they haue to all Christianitie and the seruice of God, when by this, which was giuen vs for an aide and helpe to draw neerer vnto God, they take occasion to withdraw themselues the further from him. For* (as he saith a little before) *if we imploy the Sunday to make good cheer, to sport our selues, to go to games and pastimes, shal God in this be honoured? Is not this a mockerie? Is not this an vnhallowing of his name?*

Caluin. vpon Deut. 5. ser. 34.

Heb. 3. 18.

Caluin ibid.

But let vs that be Christians be of another minde, and *let vs* (as Saint *Augustine* saith) *shew our selues Christians by keeping holy the Lords day:* vnto whom (euen so many as feare God) let me say, as they did at the Councell of Paris: *Salubriter admonemus, We doe admonish all the faithfull for the saluation and good of their soules, that they would giue due honour and reuerence vnto the Lords day; because the dishonour of it is both contrarie vnto Christian religion, and doth without all doubt bring destruction to the soules of all that continue it.* And there is great reason of it: For seeing that daye is appointed for

August. ad Casul. epist. 86.

Concil. Paris. lib. 3. cap. 30.

for all the parts of Gods worship, *He that despiseth the Sabbath, makes no great account of the true religion*, as Master *Bullinger* very wisely noteth: and therefore the Sabbath is many times put for the practise of all religion; and the Prophets, when they complaine of the decay of all religion, say *that the Sabbaths are polluted*, as he also obserueth in the same place: according to which rule if we will iudge of the religion of men, we shall finde that amongst a great many it is very little, or none at all, because they haue not that due care of the Sabbath that they should.

Bullinger in Ier. sermon. 65.

Calvin vpon Deut. 5 ser. 34.

And thus saith Master *Calvin*, *that the Prophet Ieremie in many places, rebuking the Iewes for breaking of the Sabbath, speakes vnto them as if they had in generall broken the whole law, and not without cause: for he which setteth at naught the Sabbath day, hath cast vnder foote all Gods seruice, as much as is in him; and if the Sabbath day be not obserued, all the rest shall be worth nothing.* Now besides, seeing the end of all is, that the fruit of Gods worship might appeare in our godly conuersation to the glorie of his name, and our eternall saluation, euen as it was ordayned of God, at the first to keepe *Adam* in his integritie; if wee by the grace of God escape all those horrible prophanations of this day, and haue attained vnto some tolerable care of keeping holy the day; then let vs see, what wee are bettered thereby, and what is the fruite of our profession therein. For then may we haue comfort, that we vse it aright, when there proceeds that good of it thereby, for which God ordained it, and which wee see it bringeth forth in many others.

Bucer. in Matt. 12. cap.

And therefore I may say with Master *Bucer*, if we do truly and religiously serue God vpon the Lords day aboue all others: *Declarent hoc mores: Let our manners shew it; let the holines of our life testifie it: let our works proue it; for who will beleeue that he hath bin present at the assemblies of the Church, and hath heard the word of God, with a sincere heart, and a true faith; who bestowes the rest not onely (as he saith) idle of his life, not only more vainely, but more wickedly?* Let vs therefore in the feare of God, and as wee haue a care of our

owne soules, repent vs earnestly of that, that is past; and pray vnto him, that in all time to come, wee might make more conscience of obseruing the Lords day in all the parts of his worship publikely and priuately; and that wee may bring forth the fruite of them all more plentifully, all the daies both of the weeke following, and of our whole life; to the glory and praise of his holy name, the vnspeakable comfort and endlesse saluation of our owne soules, the good example of his Church, the stopping of the mouthes of the wicked, and the leauing of them without excuse; and that in and by our onely Lord, redeemer, and mediatour Iesus Christ, through the operation of his holy spirit; to which blessed Trinitie in vnitie, for his first grace vpon me in finishing this worke; and for this latter in perusing and inlarging of it, and for all other his mercies, be ascribed as most due, all honour, glorie, and praise, both now and for euermore. Amen.

πάντων λόγος θεός.

FINIS.